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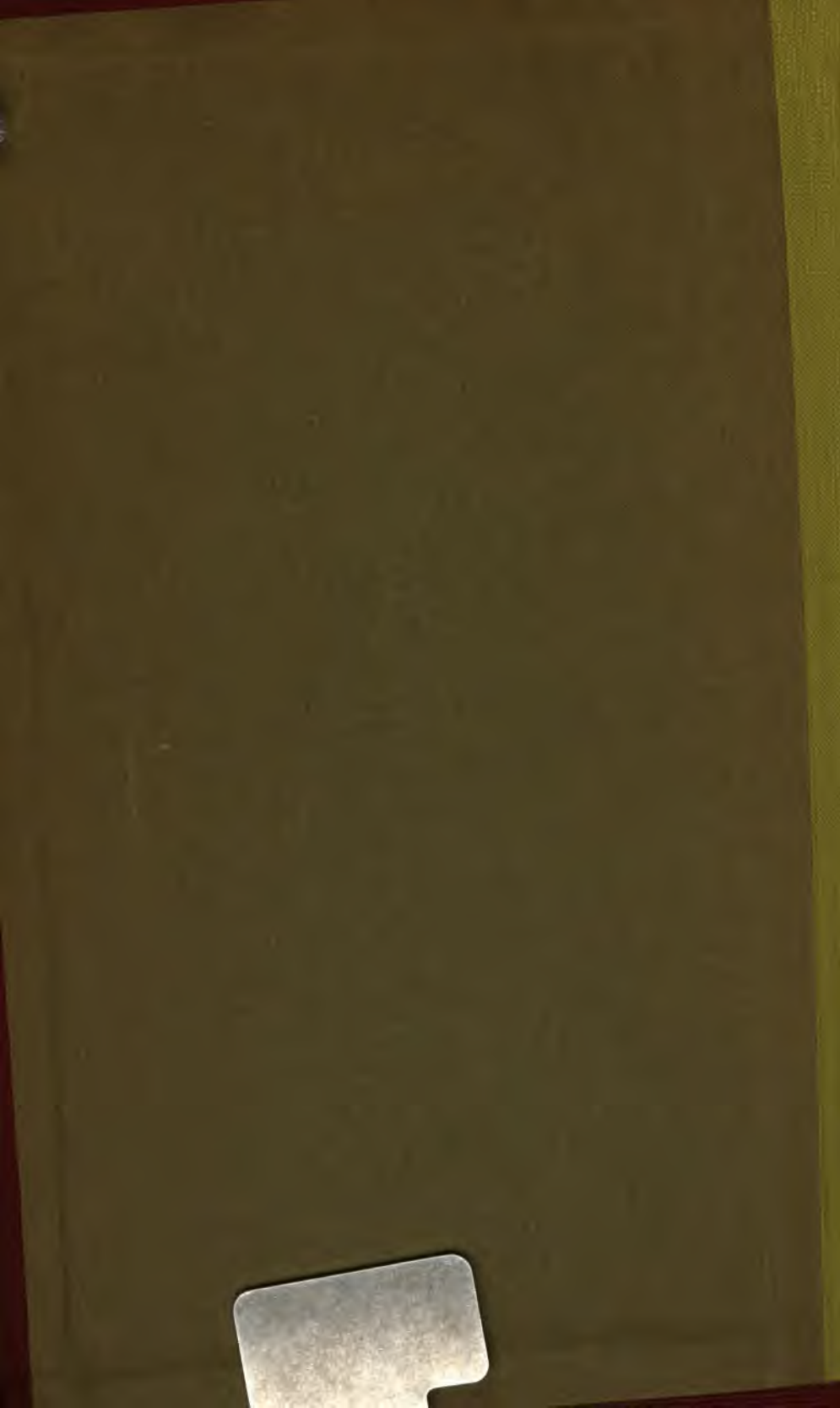

THE

CHINESE AS THEY ARE;

THEIR

MORAL AND SOCIAL CHARACTER, MANNERS, CUSTOMS, LANGUAGE:

WITH

REMARKS ON THEIR ARTS AND SCIENCES, MEDICAL SKILL,

THE

EXTENT OF MISSIONARY ENTERPRISE, ETC.

BY G. TRADESCENT LAY, ESQ.,

NATURALIST IN BERCHY'S EXPEDITION, LATE RESIDENT AT CANTON, AUTHOR OF "THE VOYAGE OF THE HIMMALEH," ETC.

CONTAINING ALSO,

ILLUSTRATIVE AND CORROBORATIVE NOTES,

ADDITIONAL CHAPTERS ON THE ANCIENT AND MODERN HISTORY,

ANCIENT AND MODERN INTERCOURSE,

POPULATION—GOVERNMENT—CIVILIZATION—EDUCATION—LITERATURE—ETC.

OF THE CHINESE.

COMPILED FROM AUTHENTIC SOURCES.

BY E. G. SQUIER.

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PREFACE.

CHINA has long presented a most interesting field for inquiry and research, second to no other country on the globe. Recent events have contributed to invest it with an additional interest, and have awakened a spirit of inquiry which it is the object of this work, in a measure, to gratify.

Owing to many circumstances — the remoteness of the country, the jealous character of the people — our knowledge of this peculiar and interesting empire has hitherto been extremely limited. Most of the accounts that have reached us, from the time of Marco Polo to the present, have been extremely imperfect and unsatisfactory. Those of the Catholic Jesuits, who in their world-wide enthusiasm were the first to penetrate into the unknown regions of Cathay, though in many respects valuable and interesting, were not free from error and exaggeration. The hurried works of persons connected with the various embassies from European powers were necessarily deficient, not to say, in many points, incorrect; while those emanating from residents in the commercial ports of Canton and Macao, where the character of the Chinese had materially deteriorated, were fruitful in error. Nor have adventurers been wanting, dealing largely in absurdities, whose accounts, well suited to the popular taste for the wonderful and extravagant, have gained very general credence. Hence it is not at all surprising that ignorance and misconception in relation to China, its people, its government and religion, should have been so general.

Recent investigations, nevertheless, more especially on the part of the Protestant missionaries, have thrown a flood of light upon the actual state and condition of the country, and corrected many of the mistakes into which the civilized world had fallen. With a perseverance and energy characteristic of men feeling the importance of their mission, these missionaries have penetrated into the country, and by mingling familiarly with the people, with none of the forced pomp of the embassador attending them, have been enabled to form a *just* estimate of the Chinese character — an estimate which the resident in the commercial cities, or the court, could never form. The results of the inquiries and observations of these men must, therefore, be looked for with interest.

Among the works issued by persons having enjoyed these advantages, one recently published in England, under the title of "THE CHINESE AS THEY ARE," by G. Tradescent Lay, Esq., a gentleman well known in the scientific world, has commanded an extraordinary degree of attention. Speaking from his own personal observation, Mr. Lay invests his subject with an interest which we look for in vain in other works, written under less favorable circumstances, and by individuals less competent to the task. He sketches the character and manners of the Chinese with a bold, free hand, and the very vividness of the picture forms the surest guaranty of its accuracy. With less minuteness of detail, and fewer pretensions to deep research, this work, nevertheless, is better calculated to convey a clear and accurate conception of the Chinese as they actually *are*, than any other now before the American public. The information which it also embodies in relation to the great missionary and philanthropic movements in China, and the prospects there opened to the enlightened world, cannot fail to recommend it to the attention of those interested in the progress of humanity, as well as of those who seek a more familiar acquaintance with this peculiar people. The editor therefore feels confident in presenting this work, in itself, to his countrymen, that he is conferring a favor which will, at least, *palliate* the presumption which has led him to make the additions he has to the work of Mr. Lay. He has endeavored to supply, not what he conceived a deficiency in Mr. Lay's work, for that professes only to give an account of the Chinese as they are, but a deficiency which he believes to exist, resulting from the limited sources of information in this country in relation to Chinese history, laws and literature. Having free access to several large libraries, embracing a very extended collection of rare and valuable

works on China, he has had opportunities of comparison and collation, seldom afforded. It has been his aim to collect from these various sources such information as he conceived of interest and value, not only on matters without the scope of the work of Mr. Lay, but in illustration of the same. Conciseness has not only been studied, but was rendered necessary, under the plan of publication. Designed for general circulation, in a cheap and accessible form, it cannot, of course, be expected that this portion of the work should present the matters of which it treats in that fullness which might be desirable. There are other and wider fields of information open to those who desire more extended knowledge in relation to these matters, so briefly treated of here; and should this little work be successful in creating an interest which shall warrant the undertaking, it will be followed by another of a more ambitious character and more extended design.

The editor, it may be remarked, has not hesitated to avail himself, in his compilation, of the labors of those authors to whose works he has had access. To the following, more especially, he would acknowledge his indebtedness, viz:

Du Halde's China, 2 vols. folio, translated from the French, London, 1738.
General History of China, by Mailla, 12 vols. 4to.
China, Its Language, &c., by Amidt, 1 vol. 4to.
Barrow's Travels in China.
Davis's China.
Murray's China, (Edinburgh Cabinet Library.)
Staunton's Embassy.
Timkouski's Travels.
Dobell's Siberia.
Roberts's American Embassy to Cochin China.
Ellis's Embassy.
Marshman's Marco Polo.
Medhurst's China.
Gutzlaff's China.
Journals Asiatic Society.
Article China, Edinburgh Encyclopedia, &c. &c.

In concluding these remarks we may add, that the vast empire of China is undoubtedly destined hereafter to occupy a distinguished place in the world's history. What may be the character of her influence and position, in reference to other nations, we have no means of judging. The past can furnish us with no rule — for China, so to speak, presents an anomaly among nations. We are sometimes led to think, in considering the stability of her government, and the powerful character of her civilization, that she alone possesses the true secret of national permanence and prosperity — which, joined with the strength of intellect and the moral elements of our own social life, shall produce a new and world-wide organization of society and government, under which the wise and the virtuous alone shall be rulers, and mankind arrive to the highest point of human perfection. Aside, however, from reveries such as these, China must continue to command a deeper and more general interest in the civilized world. "A people among whom inventions which are esteemed the pride of modern Europe — the compass, gunpowder, printing — were known and practised many centuries earlier, who probably amount to more than three hundred millions, united in one system of manners, letters, and polity — who in every province have towns that rival the greatest capitals in our part of the world — who have not only covered every spot of earth with inhabitants, but have streets and cities on the waters — such a nation must, indeed, occupy a conspicuous place in the history of mankind;" and the study of their history, institutions and character, cannot fail to throw an important light on the progress and arrangement of the social system, and receive the attention as well of the philosopher and the Christian as of the student and the people at large.

Albany, November, 1843.

THE CHINESE AS THEY ARE.

PART I.

HISTORY, CIVILIZATION, AND LITERATURE OF CHINA.

CHAPTER I.

GENERAL VIEW OF CHINA.

The empire of China, it is well known, is of great extent, with a population far exceeding, in point of numbers, any on the globe. Separated by a wide interval from any other civilized country, its history, its government and its manners are peculiar to itself. How far its physical situation, character and resources have contributed to form those peculiarities, it would be difficult to determine; yet that they have not been without their influence, to a greater or less extent, will not be denied. It is not, however, the purpose of this chapter to discuss this point, in any of its bearings, but simply to call the attention of the reader to the geographical situation and physical aspect of this vast empire, preparatory to treating of its history and its people.

The immense area of country known as the Chinese Empire, including Thibet, Mongolia, and Montchoo Tartary, extends from about 21 deg. to 55 deg. North latitude, measuring in extreme length from North to South about 2000 geographical miles, with an extreme breadth of about 4500, or from 70 deg. to 145 deg. east longitude. *China Proper*, or that portion of the great empire, which it will be understood as meant, by the designation China, embracing eighteen subdivisions, or provinces, occupies the south-western portion of the empire, between 21 deg. and 41 deg. of latitude, or about 1200 geographical miles in length, by about 20 deg. in width, or something less than the extent north and south.

Unlike most of the great kingdoms of Asia, which generally extend along its southern border, upon the shores of the Indian Ocean, and are bounded on the north by the mountain chains and bleak wilds of Tartary, China is situated on the Pacific, and in the same latitude with the great central mountains of the continent. But these stupendous chains, enclosing the high lands of Interior Asia, on entering the Chinese provinces slope down, in ranges of moderate height, to the sea, diversifying the country and diffusing beauty and fertility through the regions which they traverse. At the same time large rivers, descending from the elevated lands of Central Asia, and crossing the whole empire and receiving numerous tributaries, bestow upon nearly every portion the benefits of irrigation, and afford the means of a water communication, natural and artificial, the most extended, with, perhaps, the exception of that of the United States, on the globe.

The principal chains of mountains crossing China are two in number. The greatest is that which skirts its southern border, and appears to be a continuation of the gigantic Himmaleh chain of the north of Hindoostan. To the province of Yan-nan, through which it runs, it gives a completely Alpine character, and in its deep recesses affords shelter to barbarous races, governed by hereditary chiefs, and yielding little more than a nominal submission to the ruler of China. A lofty ridge of this chain, constituting the northern limits of the province of Quang-tung, alone interrupts the water communication between Canton and Peking. Over this the great road passes, and, though a portion of the summit has been removed, by immense labor, the ascent is still very laborious, and the most elevated pass has been estimated to he 8000 feet above the level of the sea. The same chain branches off in a north-east direction, and, although in many places rising to a considerable elevation, nevertheless presents a smiling and fruitful aspect. The sides of the heights are generally cut into

terraces, and finely irrigated, often by means of bamboo pipes, while they are at the same time richly clothed with trees, among which are the tallow, the camphor, arbor vitæ, and abound in plantations of tea and odoriferous shrubs. This great chain appears to terminate before reaching the 30th deg. of latitude, and is succeeded by a broad alluvial plain, through which the large rivers Hoang-ho and Yang-tse-kiang roll into the ocean.

The northern or second principal chain of mountains, subsiding into gentle acclivities towards the great plain of rivers, occupies the northwestern portion of China, and causes the provinces bounding upon Eastern Tartary to partake of its mountainous character. Rich vallies, nevertheless, intervene between the ridges, and the country, to a considerable degree, is both populous and cultivated.

On a general survey of the immense mountain ridges that traverse this empire, we may observe that not only do they amply contribute to improve the plains beneath, but that their own surface scarcely detracts from the general character of productiveness which distinguishes the empire. They are, for the most part, clothed to the very summit with luxuriant shrubs and trees, which, while every level spot is subjected to the spade or the plough, are absolutely requisite to the supply of certain commodities, and afford material for an extensive trade in timber, for fuel as well as for building. The hills of Quang-tung, of Yan-nan, and, above all, of Fo-kien, are covered with plantations of tea, furnishing the chief article of foreign trade and domestic luxury. The places where large rivers pass through these chains are shattered into very irregular forms, but are in general covered with verdure and cultivation, and adorned with arches, pagodas, and other fanciful structures, and are thus made to exhibit a gay and smiling aspect, peculiar to themselves.

But, while the mountain ranges of China are thus extensive and important, it is certain that her immense champaigne territory forms a no less grand and characteristic feature. A vast plain, about 1000 miles in length, and from 200 to 400 in width, extends over the greatest part of the empire, from north to south, and is watered by two majestic rivers, and covered from one extremity to the other with every variety of productions, and a succession of splendid capitals, the monuments of man's industry and skill. Other fine plains, scarcely ever visited by Europeans, add to the wealth of this singular monarchy. The second in magnitude and importance is separated from the first by the ridge of mountains already described, and is watered by the two great rivers in their higher course. It is scarcely less spacious, and though less known, is considered nearly as populous and productive. Several of the maritime districts are also rich and fruitful plains, and even the southern provinces, through which the great southern chain runs, include large expanses of fertile land.

The rivers of China form an equally conspicuous feature with its mountains and plains. The Hoang-ho and Yang-tse-kiang, two mighty parallel streams, rising in the snowy heights of the vast chains of Tartary, cross the entire width of the empire. These rivers cannot be less than 3000 miles in length and are second only to the Mississippi and Amazon, those giant rivers of this continent, in size. Winding in every direction through the Chinese provinces, they serve to enrich an immense territory, and afford a most extensive means of water communication. The first named much resembles the Missouri, is quite rapid, and completely discolored by the extraordinary quantity of mud that it carries to the ocean. In this respect it is only equalled by the Nile—and hence is called the Yellow river. It was calculated by Mr. Barrow, one of the British embassy of 1793, that this river must pour into its estuary, every hour, about 2,000,000 solid feet of soil—a quantity sufficient in seventy days to raise an island of a mile square. The Yang-tse-kiang, or, as it is sometimes called, the Blue river, is considerably larger than the Hoang-ho, and moves with a more majestic current, through still finer and more fruitful regions, bordered, too, by most splendid cities, the great seats of inland commerce. The navigation of its broad channel, it is said, resembles that of the sea, and its waves, on occasion of a high wind, are scarcely inferior to those of the ocean. The lower courses of both of these magnificent rivers are crowded with vessels, and the numerous towns along its banks, the hills covered with villas and rich cultivation, present a more gorgeous scene, perhaps, than any other in the world.

Many smaller rivers, such as might rank with the Hudson, the Susquehanna and Tennessee, water the different provinces, but are generally tributary to those main trunks just noticed. They form, nevertheless, very important geographical features, and as connecting links between the great points of the empire are of great value. Their value, however, is greatly enhanced by the canals that unite them, of which accounts will be given, in the proper place.

In point of climate perhaps no country in the world, of the same magnitude, can be considered, upon the whole, more favored than China. Situated on the eastern side of a great continent, it follows the general rule which observation has sanctioned, in attributing to regions so placed an excess of both cold and heat, at opposite seasons of the year, which its precise position, in regard to latitude, would not lead us to expect. In-

deed, in this respect, as well as in many others, it much resembles the eastern coast of North America, or the United States. Equally with us China involves the transition from a tropical to an almost arctic climate, so that one province is covered with rich plantations of rice and sugar cane, and another bears coarser grains, suited to a cold region; and while the groves of the south are perfumed with fragrance, the northern limit is bordered by gloomy pines and hardy forest trees.

The climate of China, notwithstanding its extremes of heat and cold, must be generally characterized as highly salubrious. In this, as before remarked, no less than in many of its products, it resembles our own country. The wild plant, *ginseng*, for instance, which once weighed against gold, and was long a monopoly of the emperor, in the Montchoo country, has been imported in large quantities by the American ships, much to the surprise of the Chinese, who had considered it a production peculiar to their own country.

Notwithstanding the singular qualities which distinguish the physical geography of China, the chief object of interest is the remarkable people by whom the country is possessed. They have, indeed, labored to overcome, as it were, and mould nature—to bring its boldest scenes under the control of industry and art. Not only has the indigenous vegetation been everywhere superseded by culture, but the highest mountains have been leveled and terraced almost to their tops; cities have been built upon them, and extensive ranges of wall erected along their summits. They practise upon a vast scale all the industrial arts, whether rural or manufacturing, and maintain a population the most numerous that is any where united under one system of rule. Their country, of vast extent and resources, furnishes every variety of climate and production, with a diversity and combination of character, if equalled, not surpassed by any other. Their government institutions, and social system generally, if not so well adapted to favor rapid national progression, have shown themselves admirably adapted to insure many of the first and most desirable essentials to the stability and prosperity of the nation. Indeed, considered in whatever point of view that may suggest itself, whether in relation to the country, the people, or its institutions, China is invested with a novelty and deep interest second to no other country, and furnishes a field where the Christian and the reformer, as well as the statesman, the historian and the man of science, alike have ample scope for the exercise of their philanthropy, their speculations, and their curiosity.

CHAPTER II.

ANCIENT HISTORY OF THE CHINESE.

The history of China, so long unconnected with the western nations, has received less attention than that of countries longer and better known. It possesses, nevertheless, a peculiar interest. Extending to a very remote period, it includes an uninterrupted series of annals for upwards of 4,000 years, commencing at an era coeval with the rise of the Egyptian and Assyrian monarchies. Unlike the memorials of Europe these do not exhibit alternate ages of barbarism and refinement, of greatness and decline, but present a vast empire, ascending by gradual steps from the first rude elements of the social state to a very considerable pitch of civilization and improvement. No other records, except such as are contained in the sacred volume, give an account of society at so early a period.

Commencing with the early history of China we may be allowed to correct an error into which many have fallen, that the Chinese claim an antiquity of myriads of years, and that their historical records, stretching back into the vista of more than a thousand ages. are supposed by them to be correct in every particular. Such is not the case, for the Chinese, like most other nations, have a mythological as well as a chronological period, the one considered by themselves as fabulous, and the other as authentic; the one connected with the history of the gods, and the other with that of men. In the former they speak of their celestial emperor, who reigned 45,000 years, of their terrestrial emperor who reigned 18,000, and of their human emperor, who reigned as long, but the lives of whose successors dwindled to such a narrow span that the reigns of nine monarchs was comprehended in 45,600 years.* During the reign of the celestial, terrestrial and human emperors it is alledged that the year was settled, the months and days arranged and the hills and rivers divided; al of which may be but distant allusions to the formation of the heavenly bodies, and the settlement of the earth and waters. Of the first man it is said, that soon after the period of emptiness and confusion, when the hea-

* Medhurst.

vens and earth were first separated, Pwan-Kou was produced. His origin is not ascertained, but he knew intuitively the relative proportions of heaven and earth, with principles of creation and transmutation, and is represented in a dress of leaves. He inhabited the northern province of Shensy, anciently the country of *Tsin* or *Chin*, whence some derive the word China, by which the empire has been for ages designated in India. The ten *Kis* or ages that elapsed from the time of Pwan-Kou to Confucius is variously estimated from 276,000 years to 97,000,000. These eras, it has been remarked, may certainly vie with those assigned by the Hindoos in their Vedas and Puranas, and hence a common origin and history have by some been assigned to the two nations. But while these fabulous ages, extending to millions of years, form the sacred chronology of the Hindoos, the Chinese treat their own fabulous records not only with contempt as puerile and ridiculous, but with horror as profane. They are said to have been the work of the Tao-tse, a monkish and superstitious sect, who sprung up in defiance of the government by whom they were generally persecuted. We shall not, therefore, enter upon the story of the Emperors of Heaven and the Emperors of Earth, nor even of the Emperors of Men, who flourished during these mysterious ages. They are represented in addition to what we have mentioned above as forming political institutions, teaching all the arts of life, and even writing books.*

The first dawn of authentic history, and indeed the earliest claimed by Chinese historians, commences with Fou-hy, in 2953 B. C. And here it may be remarked in relation to the Chinese, that history appears to have been an object of peculiar attention to their monarchs and sages at an early period. Regular arrangements were made under the authority of the state, for the preservation and transmission of public events to future times, through the medium of a literary tribunal, called Hanlin (the qualifications of whose members are determined by a minute examination) whose exclusive duty is the composition and preservation of the national annals. These records as fast as written are introduced in loose sheets into the official chest, which is not to be opened in the lifetime of the emperor during whose reign they are written, and if upon his death any thing material to the injury of his character and reputation is found recorded, the publication is delayed out of delicacy to his family, till two or three generations have passed away, and sometimes to the expiration of the dynasty. These records are therefore supposed to be impartial, inasmuch as they cannot be tampered with, and are never seen by the emperor. These records mention the story of an emperor of the dynasty of Tang, who from a consciousness of having, in several instances, transgressed the bounds of his authority, was determined to take a peep into the historical chest, where he knew he should find all his actions recorded. With this view he applied to the censors, and having made use of a variety of arguments to convince them that there could be nothing improper in the step, he assured them he was actuated with the desire only of being made acquainted with his greatest faults as the first step to amendment. To this it is said they nobly replied as follows: "It is true your majesty has committed a number of errors, and it has been our painful duty to take notice of them; a duty which further obliges us to inform posterity of the conversation which your majesty has this day very improperly held with us." *

Indeed, remarks Du Halde, though there may be some disposed to doubt the authenticity of that part of Chinese history claimed to be authentic, yet in general it may be said of their historians, that aside from their state records, set down in the performance of their duty, they appear to be sincere and regard nothing but the truth; that they have no reasons like other nations, on account of interest or jealousy of their neighbors, to alter or falsify their history, which is no more than a simple recital of the simple events proper for the instruction and imitation of posterity. He maintains also that Chinese history, from the time of Fou-hy is deserving of credit, for the reasons that it is coherent and circumstantial, that it is supported by the observations of eclipses which occur in the course of their history, and which have been found to agree with the calculations of modern astronomers, and one of which more particularly that occurred and is recorded as happening under an emperor who reigned above two thousand years before Christ, and which is also verified by recent calculations; that all parts were written by persons contempory with the emperors whose reigns are treated of, and that, according to their chronology, the lives of the first emperors of China correspond in point of length with those given by scripture to mankind in the same ages.

But nevertheless it must be confessed that some clouds of doubt seem to rest over the remoter eras of Chinese history. Confucius, the most illustrious of their sages, from an inspection of their early records compiled a work called the Shoo-king, which was always held by them in the profoundest veneration. But about 200 years before the Christian era one of the emperors of the dynasty Tsin, conceived the insane idea of establishing a dynasty which should extend from the beginning to the end of time. With this view he collected and burned all the records of

*Amiot.

*Barrow.

previous ages that could be found, and caused four hundred and sixty learned men to be buried alive, hoping by this means to make posterity believe that the dominion of the world commenced with himself, the first universal emperor of China. It was then thought that the Shoo-king, with all other histories of China had disappeared from the earth. The object of obliterating all traces of antiquity was, however, defeated by the subsequent discovery of the books of Confucius, in repairing a house once occupied by that philosopher, and though somewhat defective the deficiencies were restored from caves, tombs and walls, where the zeal of the learned had placed the proscribed records. Indeed, so far was the enthusiasm carried, but a few years after the death of the aspiring emperor, that the emperors proclaimed rewards for early records, and an academy was appointed to examine and verify the documents collected. We may, therefore, safely conclude that the records of China, even prior to the barbarous mandate of Chi-hoang-ti, though perhaps somewhat defective, rest generally on an authentic basis.

Here we have, then, the most extended and authentic history, the scriptures excepted, which the world affords, embracing a period of not far from 4,000 years, and invested with an interest and air of truth, which we seek for in vain in the dim histories of the nations of antiquity; a history somewhat meager, it is true, but detailing the progress of a nation from its first rude germs and elements, to a high state of civilization—from narrow and insignificant limits to wide and extended dominion—embracing within its boundaries nearly one-third of the world's population, possessed of a government whose stability thousands of years have not shaken, which has stood unmoved and unchanged while other empires have risen, declined and fallen, and while others still have sprung from their ruins to a stronger and higher life. Not that China has been free from revolution and strife; she too has been torn by intestine commotions, and menaced and disturbed by exterior foes. Selfish ambition and foreign invasion and conquest have contributed to diversify her history; and her annals do not exhibit, as is commonly supposed, a uniform and monotonous aspect, but are chequered by as striking vicissitudes as those of almost any other nation; and though their consequences have not been so apparent, it is because the all-powerful principle of Chinese civilization has successfully resisted all modification and change, from circumstances and outward impressions. Hence a brief and rapid survey of the steps by which the empire rose to greatness, of the revolutions that shook and overthrew her dynasties, and the striking events by which her story is marked, cannot be uninteresting to the general reader. To the thinker and philosopher, seeking for the true secret of Chinese civilization and stability, other and wider fields of information are open, and it is to be hoped that the extended sphere of research now afforded in relation to this interesting country, will receive proper attention at their hands.

The origin of the Chinese, like that of other Asiatic nations, is lost in the depths of the most remote antiquity, and has given rise to lengthened and doubtful discussion, in which it is foreign to the design of this work to enter. We are inclined to the opinion which, referring the origin of human society to the banks of the Euphrates, gives the Chinese a Mongolian lineage, and this is supported by the ancient records, which distinctly state that the province of Shensy —the one immediately bordering on the Mongol territories, was the cradle of their nation and monarchy. However this may be, the first dawn of authentic history, as before remarked, commences with Fou-hy, who, with his two successors, are styled the Three Emperors, and are reputed the inventors of all the arts and accommodations of life. Fou-hy invented the eight *qua* or symbols, the first rude step toward written language. He created officers of state, and assigned them their duties—ordained that women should dress differently from men, and established connubial laws, one of which, still existing, is that no man can marry a woman of the same name, although removed twenty generations and of different families. He also invented music. He was called the *Son of Heaven*, to denote that he was more favored than the rest of mankind.* His successor, Shin-noong, or the "Celestial Husbandman," instructed his people in agriculture. He introduced the practice of physic, and exerted himself in promoting the exchange of commodities between different parts of his dominions. In his old age insurrections were instigated, and he was driven from the throne. Hoang-ti, the last of the Three Emperors, succeeded, and became one of the most illustrious of the Chinese monarchs. He invented weights and measures, taught the powers of numbers, and formed of the four metals a rude species of coin. Roads and wagons were constructed, boats first employed, and bridges built. Buildings of brick were substituted for the huts of boughs, which before had been the habitations alike of prince and peasant. He first suggested the manufacture of silk to the ladies of his family, and appointed scientific men to observe the motions of the heavenly bodies, and to regulate the calendar. These discovered the difference between the lunar and solar year, and made arrangements for obviating the confusion to which it gave rise. The north star was also marked, and the com-

* Du Halde.

pass said to be discovered. Hoang-ti also effected great improvements in the rude written language of China. The task he intrusted to the learned Tsang-ke, who, copying the footsteps of birds he had observed impressed on the sand of the sea shore, contrived to modify them so as to delineate 540 characters, with which he undertook to represent the various objects of nature and art, and founded the Chinese system of writing. He likewise is said to have invented the cycle, or divisions of time corresponding to our centuries, of 60 years each, the foundation of the Chinese chronology. Music, too, received attention and was improved, as well as the weapons of war, and all the various arts and refinements of life. He was strict, vigorous and economical in his government, and raised the imperial power to a height never before attained. The principle of hereditary government, till now scarcely recognized, was introduced, and ever afterwards wholly disregarded, although the people continued to select from the members of the royal family the individual they deemed best fitted to reign.

To the "Three Emperors" succeeded the "Five Sovereigns," designations in both cases equally arbitrary and fanciful. Shau-hau, the first of these was the son of Hoang-ti, and though he for a time vigorously promoted the improvements introduced by his father, afterwards yielded to the voluptuous indolence incident to men born to power, and neglected the affairs of the empire. It was during his reign that the superstitious sect called the Tao-tse sprung up—a sect destined ever after to disturb the public mind. He was succeeded by Chwen-hyo, one of his nephews, who is represented as being in every respect a worthy prince, continuing the improvements neglected during the latter portion of the preceding reign. He united the sacrificial priesthood to the crown, and it was ordained that none but the emperor should offer sacrifices in the Temple of Heaven; a law which is still observed. Ti-ko, grandson of Shau-hau was next chosen. He was popular with his subjects; was respected and beloved. He appointed masters to teach the people virtue, and invented vocal music. He is said first to have set the example of polygamy by marrying four wives. On his death, the people in reverence to his memory raised to the throne his eldest son, Ti-chi, or Chi. He did not answer the opinion first entertained of his merit, and after several remonstrances on the part of the people he was deposed and banished, having been endured nine years, and his younger brother Yau, although but sixteen years of age, was substituted in his place.

The reign of this prince is considered one of the most auspicious in Chinese history, and he is ranked among the leading founders of the empire. He distinguished himself by exertions for the good of his subjects, though his reign was not marked by the grand inventions of some of his predecessors. It was during his reign however, that the task of embanking and deepening the large rivers, which at times rose to such height as to overflow immense sections of territory, causing great destruction of life and property, was accomplished. In effecting this grand undertaking he employed Chun, a descendant of Hoang-ti, and with him Yu, a person of great talent, and also descended from the same high source. By deepening the beds of rivers and sometimes changing their course, the country was delivered from this calamity. According to Du Halde he established the six supreme tribunals that now exist, and his reputation for virtue and wise government drew several neighboring nations within his dominions. After a long reign, Yau feeling the infirmities of age determined to share the cares of the empire with some other individual, and accordingly associated with him Chun, in whose probity and wisdom he reposed unlimited confidence. Upon his death he nominated Chun as his successor—in preference to his own son—exhorting him to remember "that he was made more for the people than the people for him, and that an emperor is exalted above the rest of mankind to no other end than to procure their advantage and prevent their necessities."

Chun emulated the virtures of his predecessor and was no less respected and honored. He associated Yu with himself in the government, partly on account of his capacity and merit and also as in some measure the reward of his services in draining the lands of the empire, and preferring him to his own children, nominated him as his successor. Accordingly on the death of Chun he was called to the throne, by the voice and concurrence of the nation. He offered to waive his claim in favor of a son of the preceding emperor, but the proposal was over-ruled. Both Yau and Chun, the last of the "Five Sovereigns," were considered the patterns of all Chinese emperors, and at present the greatest praise that can be bestowed upon a Chinese monarch is, that he is like or equal to them.

The accession of the dynasty of Yu, or of Hia, forms a remarkable era in Chinese history. The mist and uncertainty that rests on the preceding reigns, here partially clear away, and the national annals assume a more regular and authentic shape. Still much of the marvellous, as may readily be supposed, lingers about this as well as the succeeding period; but in most cases, whatever is so, may easily be detected. At all events, it is not of such a character as seriously to invalidate the truth of the history of these periods—periods so remote, that regarding all preceding annals to be fabulous, would place

the origin of the Chinese empire at a time coeval with the establishment of the Babylonian and Egyptian monarchies.

First Imperial Dynasty.

HIA.

Commencing B. C. 2207, embracing 19 emperors, and continuing 441 years.

Yu justly acquired a lasting veneration, but it was chiefly by his labors under his two predecessors. He however governed with justice and moderation, at all times striving to inculcate in his people an instant and energetic devotion to business. It is said of him that he rose ten times from a single meal to listen to complaints, and thrice tied up his hair while in the bath, to attend to affairs that demanded his notice. Wine from rice was invented during his reign, but he banished the inventer, and prohibited its manufacture under severe penalties, saying "This liquor will cause the greatest troubles in the empire." The crown became hereditary under this prince, and has since so continued, with only those violent interruptions to which all monarchical governments are subject.

Yu was succeeded by his son Ti-ki, whose short and happy reign was disturbed only by the rebellion of a turbulent governor. He was followed by his son Ti-kang, who gave himself up to all kinds of indulgences; music, hunting, and wine entirely engrossing his attention. The Chinese did not long submit to be governed by such a ruler, and he was accordingly dethroned, and Tchang-kiang his brother selected to succeed him. This prince governed with a vigorous hand, and was followed by his son Ti-siang, a mild and amiable person, but destitute of the energy which his situation required. Ye, his minister, who had gained his entire confidence, seconded by an accomplice named Han-tsou, declared him incapable of reigning, and assumed the power and title of emperor. Seven years after he was killed, as it is supposed, by Han-tsou, who, combining with Kiao, son of Ye, succeeded in crushing Ti-siang, who fell in battle. The victors made so general a massacre of the family, that it was supposed the name and race of Yu were extinguished forever. The empress Min fled to a remote city, where she brought forth a son, named Chao-kiang. He was for some time employed as a shepherd boy, but as rumors of such a youth had reached the ears of the usurper, she placed him as an under cook in the house of a governor, devoted to the cause of Hia. The governor gave him subsequently a small command in a remote situation, and watched an opportunity to restore him to the throne of his ancestors. Chao-kiang was thirty years old before the plans for the recovery of his rights were perfected. The first battle decided the contest, and Chao was seated on the throne to the great joy of the people, who entertained a deep devotion for the house of Hia. The empire under the successive reigns of Chao-kiang and his son Ti-chou was well and ably governed, but of the succeeding sovereigns for nearly two centuries, several were weak and inefficient, and without any great enormities do not rank high in Chinese history.

At length the throne was occupied by Kya, called by the Chinese historians, the most wicked of men, and whose infamous actions, surpassing the crimes of Nero and Caligula, have caused him to be looked upon as a monster. He had a wife of extraordinary beauty, but of the most cruel and barbarous disposition, to whose control he was entirely subject. The enormities of this guilty pair, became at last insupportable and alienated the affections of the people. His ministers remonstrated in vain, and many were either executed or banished for their boldness. All eyes were finally turned to Tching-tang, the most esteemed of the local governors, and he was finally induced to march against the tyrant. Deserted by his troops, Kya fled into a remote province, and three years after died. Thus ended the dynasty Hia, founded by the virtues of Yu, and ended by the crimes of Kya.

Tching-tang next ascended the vacant throne, and founded the dynasty Chang.

Second Imperial Dynasty.

CHANG.

Commencing B. C. 1766, embracing 28 emperors, and continuing 644 years.

During this dynasty the country does not seem to have undergone any material change, either in the character or degree of its civilization. The chief innovation seems to have been in the power of the grandees, who for a considerable period held a position nearly corresponding to that of the great barons of the feudal ages. Of Tching-tang, the founder of this dynasty, it is said "that he ruled the people gently, and abolished oppressions. In his days the seven years' drought occurred; and the principal scribe observing that prayer should be offered up, Tching-tang said, "I wish only for rain on account of my people. If prayer will avail, I will present it myself." He then laid aside his ornaments of dignity, fasted, had his hair cut off, riding in a mourning chariot, and binding white reeds around him, that he might represent a sacrificial animal, he went forth into the wilderness and invoked, saying, "Let not the lives of the people be forfeited on account of the neglect of one individual." He then acknowledged his faults, saying, "Is it that my government is extravagant? or that the people are not properly attended to? or that my palaces are too lofty? or that my presents are too frequently sent? or that

sycophants abound?" He had scarcely finished, when the rain fell in abundance, and restored plenty.* At his death, the whole empire put on mourning, and every one lamented him as a father.

The close of this dynasty was marked by enormities which even outdid those of Kya and his consort, and again it is an empress to whom the Chinese impute the fall of a long and illustrious race of monarchs. Profligacy and the most infamous disorders marked the reign of Chew and his spouse, and their oppressions rendered them objects of universal abhorrence. The most horrid refinements of cruelty were practised on the victims of their displeasure. Hollow brazen pillars were constructed, and filled with coals, which the objects of their resentment were forced to embrace. The ministers who ventured to remonstrate were put to death or banished. In short, their crimes aroused the indignation of the whole people, and Ou-ouang, a descendant of Ti-ki, and consequently of Hoang-ti, considering the measure of his country's wrongs full, took the field against him. Chew's troops deserted his fortunes, and joined those of Ou-ouang, and the tyrant shut himself up in his palace which he fired on their approach, and perished in the flames. Tan-ki, the empress, was slain by the hand of the conqueror. She is said to have introduced the custom of compressing the feet. Ou-ouang founded the

Third Imperial Dynasty of

TCHEOU.

Commencing B. C. 1122, embracing 35 emperors, and continuing 873 years.

The pretensions of the local governors during this dynasty, most of whom could boast a descent from some of the early and idolized emperors, became more extended than before. They assumed the title of kings, the emperor retaining only the titles of the Middle Kingdom. The evils occasioned by their dissensions, arising from the conflicting claims of these princes, were aggravated by Tartar invasions. Not only this, but the people became discontented, and their discontent was heightened by the measures taken for its suppression. On this subject, a minister addressed to his sovereign the following advice, which has lost none of its appropriateness, though spoken three thousand years ago. "An emperor knows how to govern when he leaves poets at liberty to make verses, the populace to act plays, historians to tell the truth, the ministers to give advice, the poor to murmur while they pay taxes, students to repeat their lessons aloud, the people to talk the news, and old men to find fault with every thing. Affairs then go on without much inconvenience."

About 750 B. C. began the dreadful era, characterized as the Wars of the Tributary princes, which lasted with short intervals nearly five hundred years. The details of this period are very voluminous, and would be uninteresting to the general reader. Letters and the arts of life, however, were not neglected during this period; on the contrary they were cultivated with ardor, and rose to a height which they had never before reached. Kong-fou-tse, (Confucius,) and others, whose works have given the stamp to the Chinese mind, which it has since retained, flourished during this dynasty. He did not attain that distinction during his life with which he was afterwards regarded, and he appears to have been repeatedly exposed to neglect and harsh treatment.

To the dynasty Tcheou succeeded the

Fourth Imperial Dynasty.

TSIN.

Commencing B. C. 248, continuing 43 years.

During this dynasty the task of subjugating the tributary princes was still continued. The contests were waged with the most embittered enmity, and the records of the empire were filled with their bloody details. The last emperor of this dynasty, Chi-hoang-ti, was the one who conceived the insane idea of transmitting his name to posterity as the founder of the empire. The means he adopted we have already alluded to at the commencement of this chapter. He was a stern and haughty prince, yet he was subject to a slavish dread of death, and became a dupe to the delusive hope of enjoying immortality in this life. It was during his lifetime that the famous Chinese wall was erected, to keep out the Tartars who infested the northern frontier. Almost every third man was drafted for the accomplishment of this great undertaking, and being but poorly supplied with provisions many of them died in the work. Hence it was called "the ruin of one generation and the salvation of thousands." The means taken by Chi-hoang-ti to secure a permanent dynasty were wholly abortive. His son Hen-hi was dethroned after reigning forty-five days.

* Medhurst—Du Halde.

CHAPTER III.

MODERN HISTORY OF CHINA.

Fifth Imperial Dynasty.

HAN.

Commencing B. C. 206, embracing 25 emperors, and continuing 426 years.

The accession of Kao-hang-ti, the founder of the dynasty Han, though it took place about two centuries before the Christian era, appears to mark the limit between the ancient and modern history of China.* From this period the annals of the empire present a more regular and connected series, and the greater clearness that mark them thereafter, correctly designate it as the dividing point between the ancient and modern history of that country. The Han dynasty is considered as one of the most illustrious that ever filled the imperial throne. Vigorous efforts were made by the emperors of this dynasty to remedy the defects in the early history of the empire, caused by the barbarous policy of the emperor Chi-hoang-ti. Learning was encouraged, the literary exiles were recalled, and the most meritorious raised to posts of distinction. To this period is referred the invention of paper made from the mashed bamboo, as well as many improvements in the arts.

This dynasty passed, on the whole, in a uniform tenor, without any vicissitudes except those to which every great nation is subject. The Hiong-nou (Huns,) to prevent whose incursions the great wall had been built, continued their inroads, but were commonly vanquished in pitched battles. The emperors had long propitiated them by alliances and tribute, but with little success in the end. About 90 A. D. however, they were split into two portions, called the northern and southern Huns. The latter being the weakest sought aid of the empire, and became its vassals. The vanquished Huns, driven out by their rivals, proceeded westward and at length penetrated into Europe, where under Attila, in the fifth century, they ranked among the most formidable of the barbarous tribes that subverted the dominion of Rome.

The empire was also greatly disturbed by the rebellion of the Hoang-kin or Yellow Caps, and the disaffection of the chiefs of the various principalities, into which it was divided. One of these by the name of Tsao-pi, son of a favorite and able minister of the weak emperor Han-hien-ti, conceived the design of seizing the crown. This was effected without bloodshed, and Tsao-pi ascended the throne, but was in his turn dethroned by Lieon-py, of the race of Han who founded the

* Murray.

Sixth Imperial Dynasty.

HEU-HAN.

Commencing A. D. 220, embracing two emperors, continuing 44 years.

During this short dynasty, the empire was shaken by the strife of the three great divisions, into which the contending principalities of the preceding dynasties, had gradually been swallowed up, each striving to attain the supremancy or controlling influence in the nation. These contentions, afterwards formed the favorite subject of the historical plays and romances of the Chinese; in which the principal actors far surpass all moderns in power and magnanimity, equalling even the heroes of Greece and Rome. This dynasty was overthrown during the reign of its second emperor, by the rebellious generals of one of the Three States, one of which ascended the throne, under the name of Tchin-on-ti, and founded the

Seventh Imperial Dynasty.

TSIN.

Commencing A. D. 265, embracing fifteen emperors and continuing 150 years.

Tchin-on-ti proved an able sovereign, and by vigorous and decisive measures subdued the rival princes of the Three States, and consolidated the empire. During his reign, he is said to have received a Roman embassy. Under his son, however, these disorders were again renewed, and subsequently a chief of Hunnish origin named Lieou-yuen, carried his ambition so far as to seize on the person of the emperor, though he did not formally ascend the throne. In fact the whole record of this dynasty is a detail of struggles for the empire, and few of the emperors during its continuance escaped a violent death. At the close of this dynasty, China became divided into two principal kingdoms, or as they were termed the northern and southern empire, the capital of the former being Honan and of the latter Nan-king.

Four imperial dynasties now followed in rapid succession, viz: the *Eighth Dynasty*, SONG, embracing eight emperors in 59 years; the *Ninth Dynasty*, TSI, embracing five emperors in 23 years; the *Tenth Dynasty*, LYANG, embracing four emperors in 55 years; the *Eleventh Dynasty*, TCHIN, embracing five emperors in 32 years; followed by the *Twelfth Dynasty*, SOUI, embracing three emperors in 29 years; founded by Ven-ti. This prince again united the distracted parties of the empire under one rule. He was rigid in his sway, and simple in his habits. The man-

darins who received bribes he punished with the utmost severity, and theft, over a small amount, was made punishable with death. This last enactment, was however, soon declared impolitic, and accordingly abrogated. He carried his economy so far, unfortunately, as to suppress the colleges, which since the dynasty of Han, had been supported in the great cities, leaving one only in the capital on a reduced scale. He was succeeded by his son Yang-ti, who proved in many respects a perfect contrast to his father. He was profuse in his expenditures, and lavished the finances of the empire in rearing works of utility and elegance, and founded a system which has since become characteristic of China. He commenced and carried to a great extent its system of interior navigation —laid out extensive gardens, and erected public edifices in the highest style of Chinese art. He encouraged learning and re-established the institutions which his father had broken up. On the whole, he seems to have been a prince of liberal and enlightened views, eminently fitted to adorn a period of peace. But the turbulent elements of the empire were not wholly quelled, and rebellions broke out in every quarter. In the midst of these difficulties Li-yuen, an imperial officer, conceived the design of raising himself to the throne. His efforts were in the end successful, and he founded the

Thirteenth Imperial Dynasty,

TANG,

Commencing A. D. 619, embracing 20 emperors, and continuing 289 years.

In less than seven years from the time of his accession, Li-yuen had completely reduced the rebellious chiefs to obedience, and after a short reign left the empire to his son Tai-tsong. This prince occupies a distinguished place in Chinese history, and is represented as a second Solomon. He raised letters to the highest honor, erected and enriched institutions of learning, and conferred with its professors on all important occasions. The laws, heretofore defaced by the most sanguinary enactments, he caused to be remodeled and arranged under intelligible heads. Ninety-two statutes inflicting capital punishment, and seventy-one awarding banishment, were expunged. He caused the calendar to be purified from the astrological reveries that had crept in, and carefully corrected. Many of his sayings are recorded, as evidences of his wisdom. According to the Jesuits, it was during his reign that Christians first penetrated into China, and there is reason to believe the statement correct. However this may have been, it is certain that during this reign the empire was tranquil and prosperous at home, and more respected abroad than at any former period.

The reign which followed was inauspicious, and is quoted by the Chinese as another example of the evils which result to public affairs from the management and interference of women. The emperor Kao-tsong, having caught an accidental glance of the person of Ou-heou, a young lady of singular beauty, who had been received into the palace as one of the wives of his father, and who, upon his death, according to custom, had been immured in a convent, took her, with the consent of his consort, into his own palace. It was not long before she obtained an entire ascendancy over the mind of the emperor, maimed or destroyed her rivals, and with a eunuch—an intriguing class which had already assumed great controlling power in the palace—and a Tao-tse magician for her advisers, she even assumed the administration of public affairs. The emperor was at length disgusted, and with the concurrence of his ministers, determined to deprive her of all her power. But her artfulness prevailed against his better resolution, the ministers were put to death, and her sway henceforth was uncontrolled. Upon the death of Kao-tsong she set aside the legitimate heir, but after conducting the affairs of the empire for thirteen years, with little opposition, yet with great cruelty and oppression, she found it necessary to bring forward the rightful heir and declare him her successor. She even placed the army under his command, but the people flocked around him with such enthusiasm that she became alarmed and retraced the step. Nevertheless, Tchong-tsong assumed the imperial dignity.

During the reign of this empress the eunuchs gathered great force, and the operations of their intrigue were resistless. Their power, thus gained, though never entirely crushed, was broken only by the warlike founder of a new dynasty.

The remaining portion of the dynasty TANG, was marked as the reign of superstition. The Tao-tse, with their pretensions of conferring immortality, were only equalled in their extravagances by the sect of Fo. A finger of this person, the founder of the sect, which had been discovered, was carried in imperial processions, and a bone of the same personage was received at court, by the whole household, on their knees. The sovereigns, sharing the fate of all long continued families, became enervated and destitute of energy, and fell a ready prey to ambitious men. Tchu-ouen, a person of great craft and daring, having obtained entire control over the last monarch of this dynasty, first proscribed the eunuchs, and afterwards put his master to death and raised his son to the throne. His ambition, however, soon led him to dethrone this pageant—and his deposition, as usual, was soon followed by a violent death, which ended the family of Tang.

The new monarch did not transmit to a distant posterity the dominion obtained by these deeds of violence. The long dynasty of TANG was followed by no fewer than five others in the short space of about 53 years, that is, from A. D. 907 to 960. The whole country was once more thrown into a state of war and confusion, and aspirants to the throne sprang up on every hand. These dynasties, in their order, were the *Heon-lang*, continuing 16 years; the *Heon-tang*, continuing 13 years; the *Heon-tain*, continuing 11 years; the *Heon-han*, continuing 4 years; and the *Heon-tcheon*, continuing 9 years. During these turbulent times the Tartars gave the empire much trouble, but did not succeed in materially affecting its stability. But, amid all the distractions incident to such a condition, there reigned several monarchs whom China still ranks among her best rulers. The founder of the second of these dynasties, mentioned above, is said to have given many examples of manly virtue, sleeping in his early campaigns on the ground with a bell attached to his neck, to prevent over indulgence in rest. His successor is represented to have been a mild and virtuous prince. He is praised for his liberality, moderation and love of peace. Though illiterate, he encouraged learning, and gave frequent marks of his esteem for learned men. It was in his reign that the art of printing is said to have been invented (A. D. 904). Many anecdotes illustrative of his character are given by the Chinese historians. Observing the injury done to the cultivated fields, by hunting, he renounced that sport, and caused his trained hawks and other birds of prey to be set at liberty. In a period of scarcity he opened his granaries to the people. Upon it being represented to him that it was doubtful if all could pay even the low rate exacted, he replied that no father, when his children were starving, would refuse them bread because they could not pay for it.

These short and turbulent dynasties, called the *Hou-wootae*, or "latter five successions," were followded by the

Nineteenth Imperial Dynasty.

SONG.

Commencing A. D. 960, embracing eighteen emperors, and continuing 319 years.

Tai-tsou, the first prince of this dynasty, was raised to the throne by the military leaders, and had the usual task to perform, of subjugating the numerous independent states that had sprung up in the empire. Indeed, the history of this period bears a striking resemblance to that of Europe, towards the close of the feudal power, when the process of civilization was in progress. The arms of Tai-tsou, were crowned with complete success, unless with respect to one Tartar tribe called *Leau*, which had established itself within the great wall, and which no effort could dislodge. Though they gave the emperor much trouble they were nevertheless restrained in the limits they first occupied, so long as the imperial power retained its vigor.

The dynasty of Song is one of the most celebrated in the Chinese annals. Under it, the government of the empire became more settled, and the country reached its highest pitch of improvement, and enjoyed a succession of able and good sovereigns. Learning received great encouragement, and Taï-tsong the second, conferred the dignity of Mandarin on any one who brought him a certain number of rare books. A regular digest of Chinese annals was ordered to be compiled, which was finally completed in 294 books, and is esteemed the most elaborate and authentic work of this description.* The art of printing having been discovered in the preceding dynasty, the multiplication of books was the principal cause of the literary character of the age of Song, and to the same cause may be attributed the increased fullness of the records of this and subsequent periods.

Several new and bold speculative notions were broached during this period, by a class of commentators, who under the color of interpreting the doctrines of Confucius and other philosophers, introduced views which excited violent discussions and differences throughout the nation. So severe did they become, that a mandate was issued to the effect that all the learned in the empire should for the future be bound to adhere to the doctrines of Confucius, and prohibited from paying any regard to the authority of commentators. Notwithstanding the loud clamors of the liberals, this mandate was carried into vigorous execution, and many accordingly, including some who had shared the first offices under the crown, were declared incapable of exercising any high function.

The dynasty of Song, considered in another point of view, marks a very important era in Chinese and we may add in Asiatic history. As it sank into weakness it was more closely pressed by the Tartar states, which as we have seen had already effected a lodgment within its frontiers. Besides the Leau, numerous tribes under the name of Nin-tchi had extended themselves northward along the frontier of Corea to the eastern sea. They were at first barbarians in the full extent of the term, but a portion of them having been subdued by the Leau were compelled to adopt some measure of refinement, and were afterwards denominated the civilized Nin-tchi as distinguished from the barbarous Nin-tchi. These last under the ori-

* This work, by See-ma-kouang, a noble of the empire, in conjunction with other learned men, was translated by Mailla.

ginal name of Kin, and led on by warlike chiefs, early commenced schemes of conquest. Their manner of warfare was peculiar and almost resistless, and though the Leau at first despised their attacks, they soon reduced the capitol, and established their dominion over the whole territory. The court of China, regarding the Leao as their most formidable foes, not only exulted, but even aided in the successes of the Kin. But the latter had no sooner completed their triumph than they meditated the overthrow of the Song dynasty itself. The haughtiness of the Chinese government soon afforded them a pretext for invading the empire, and they advanced in great force. The effeminate troops of the empire fled before them, and passing without opposition the mighty barrier of the Hoang-ho, they laid siege to the splendid city of Kai-fong-fou, which had for some time been the residence of the court, and the emperor purchased peace on the most humiliating conditions. It was not, however, of long continuance. The Kin recrossed the Hoang-ho and renewed the siege. Hoping the more successfully to negotiate a peace, the emperor went into the camp of the enemy, who carried him off with his family, and appointed another sovereign in his stead. The Chinese nevertheless rejected him, and raised the youthful heir to the throne, upon which the Tartars overran the whole country to the north of the Yang-tse-kiang, and having become masters of the whole northern part of the empire, established their metropolis at the conquered city of Koi-fong-fou. But a new enemy was now appearing, before which the Tartars and the Chinese were alike doomed to bend.

The tribes from which China hitherto had chiefly suffered, were situated on her northern frontier; but farther to the west, are the high plains of Central Asia, covered with nomadic tribes, which were then, as now, essentially barbarians, combining the character of herdsmen, robbers and warriors, and roving, without any settled place of abode, from one portion of that vast territory to the other, as inclination or profit dictated. Through their disunion, being divided into numerous small hordes, they were little formidable to the surrounding countries. Occasionally under some ambitious and powerful chief, a number of tribes or clans became united, and then they found it easy, from their mode of life, to carry conquest and devastation into all the neighboring states. Hence it was not long before the region just described became the seat of a power destined to subvert the empires of the east and the west, and to spread its wide dominion from the shores of the Pacific to the frontiers of Germany.

One of these wandering tribes, the Mongols, under the rule of Temugin soon became conspicuous. Proceeding from one conquest to another, they finally obtained undisputed supremacy over all the hordes of Eastern Tartary. Their leader now assumed the title of emperor, and exchanged his name for that of Zingis, or as he is known to Europeans, ZINGIS-KHAN—a name which he rendered the most formidable ever known in the east. Not content with his successes, he openly aspired to the dominion of Asia, and the world. Persia fell before him, and China presented too rich a prize to escape. His ambition first brought him in contact with the king, over which the Kin had established, and which had became in a certain degree civilized. Following the insane example of China the Kin first purchased peace. Zingis soon renewed hostilities, and the Chinese regarded the Kin as their inveterate enemies, aided the power that was destined to overthrow both in its progress. The greater portion of the dominions of the Kin was soon subjugated, and the barbarous chief was at first inclined to commence a general massacre of the useless inhabitants, and convert the whole country into an immense pasture. But the council of a captive chief of the royal blood of Laeo, who had entered the Mongolian service, prevailed against this savage purpose, and he was thus not only instrumental in preserving the civilization of China, but also in communicating it largely to its rude conquerors. Zingis employed his wise counsellor in organizing a regular system of administration, to which the Mongolians had been ut ter strangers—in the conquered country. This excited violent discontent among the fierce old warriors, but the minister persevered and supported by the wisdom of his monarch, succeeding in effecting a great and beneficial change.

Zingis died in 1227, but his death did not for the shortest interval arrest the tide of conquest which he had set in motion. His warlike sons continued to spread the Mongol dominion, and his immediate successor determined to annex to it the entire kingdom of the Kin. Without, therefore, attempting to reduce the frontier fortresses, they made a circuitous march, and crossing the Hoang-ho fell at once upon the capitol, Kai-fong-fou, the largest city in the kingdom, and containing not far from two or three million inhabitants, besides the numerous fugitives that had sought in it an asylum from the Tartars. According to the Chinese historians a million of men perished in sixteen days by the sword, and more than 900,000 by the pestilence which succeeded. The Mongols were without the means of prosecuting the seige with rapidity, while the beseiged possessed very efficient means of defence, and employed machines, the nature of which is not very clearly described, though it is manifest that gunpowder must have been employed. Extreme

distress at length induced the king to purchase by great sacrifices what was called a peace, and it is recorded as marking the already altered taste of the rude conquerors, that among their numerous demands were included a learned doctor and several girls skilled in embroidery.

The victors retired, but only as before, to return with an augmented force, obtaining also assistance from the Song emperor. The latter was warned against aiding a power already much too strong, but feelings of revenge against the Kin prevailed over all sounder considerations. Kai-fong-fou was again invested, and aided by treason within the walls the Mongol and Chinese forces at length entered in triumph. The Tartar commander then demanded that, according to the ancient usage, the whole of the inhahitants, amounting still to 1,600,000 families, should be put to the sword. Again, however, the wise Yelin-tchoutsai interposed, and though the chief hesitated for some time, Kai-fong-fou was saved. Tsai-tcheou, a large and strong town still remained, the last bulwark of the falling empire of the Kin, but their prince was soon sensible of its approaching fate. He determined not to survive the catastrophe, and when it became inevitable, procured death by strangulation, while all his principal officers and a large number of his soldiers plunged into the river and perished.

After the downfall of the Kin, the Chinese ought to have adopted a conciliatory policy towards their new allies, but on the contrary when the Mongols, conscious of their own power and superior strength, held a high tone and appropriated an undue share of the conquered country to themselves, the other rashly determined to plunge into a war. This was carried on with various successes for a number of years, but finally seige was laid to Siang-yang-fou on the Han, a tributary of the Yang-tse-kiang, of which it was supposed in a great measure to command the passage; and though this bulwark of China made a brave resistance for five years, it was at last surrounded, and the Mongol commander advanced and forced the passage of the Kiang, inflicting a complete defeat on the Chinese by land and water. From this time a general panic struck the armies and councils of the Song dynasty. Meantime the invaders pushed forward, proceeding from conquest to conquest, till at last they arrived at the capital, described by Marco Polo as the most beautiful city in the world. The Chinese, surprised and indignant, rallied to repel their barbarian foes, and gained several important advantages; but at length, overpowered by superior numbers, they were successively driven from every point, and their emperor found himself a wanderer on the ocean. Being encompassed by a Mongol fleet, and determined not to fall into the hands of the enemy, Y-ouang, the last sovereign of the mighty dynasty of Song, with one of his faithful nobles, plunged together into the sea, A. D. 1279.

Twentieth Imperial Dynasty.

YUEN.

China was now subject to foreign rule, and though the government was conducted upon Tartar principles and the natives not allowed to hold any high office, yet upon the whole it was administered by good princes. Towards the close of this dynasty, however, frequent conspiracies disturbed the peace of the empire, marking the diminution of the respect formerly paid to the race of Zingis. At length the sceptre came into the hands of Chun-ti, a prince who was stained by all the vices peculiar to the representative of an old and decaying dynasty—voluptuous, proud and tyrannical. The nation, anxious to be freed from foreign rule, were not slow to take advantage of this weakness on the part of the conquerors. Insurrections burst forth simultaneously in every province, and the Mongol prince was obliged to flee into Tartary. Amid the turbulence and sedition that preceded and followed the overthrow of the Mongols, an individual by the name of Tchu-yuen-tchang had arisen from the rank of a common soldier to a prominent leader. His ability and noble character soon endeared him to the people, and having quieted the numerous adverse factions into which the country was divided, he ascended the throne and founded the

Twenty-First Imperial Dynasty.

MING.

Commencing A. D. 1368, embracing 16 emperors, and containing 276 years.

The founder of the Ming dynasty, who upon his accession assumed the name of Hong-vou, reigned thirty years. Scarcely had he expired, when troubles commenced which continued to the close of the dynasty. His successor was deposed, after a short reign, by the brother of Hong-vou, who proved to be a prince of signal ability. Literature was again cultivated with renewed vigor, and morals and philosopy reformed agreeably to his direction. After the death of this monarch, followed by two short reigns, the throne was filled by Ing-tsong, under whom all the vices of a declining dynasty again appeared. In these circumstances the Tartars again renewed their strength, and entered China with an immense army. Ing-tsong marched against them in person, but was defeated and made prisoner. Meantime the Chinese having elected a new sovereign again entered the field, and the invaders were obliged to recede. The Tartar chief, chagrined at his losses, determined to put his captive to death, but influenced by the hope of creating a ci-

vil war, he restored him his liberty, and sent him home. This failed of its hoped for effect. The liberated prince quietly waited until a mortal illness seized his rival, and peaceably regained the throne. The following emperors displayed many weaknesses, relapsing into the absurd whims of the Tao-tse, and employing themselves in search after the cup of immortality, and the art of making gold and silver. While the monarchs were thus employed, the empire was rent with the most dreadful calamities.—Bands of robbers collecting in every quarter soon swelled into rebel armies, the Tartars renewed their attacks, and the Japanese pirates ravaged the coasts. One of these rebels, Li-tse-tching, having gained a signal victory and finding himself master of a third part of the country, assumed the imperial title, and proclaimed himself the founder of a new dynasty, which he called Ta-chun. He then marched upon Peking, which fell into his hands—the emperor and his wives devoting themselves to a voluntary death. He did not, however, enjoy the fruits of his usurpation. One of the imperial generals, employed against the Montchoo or Eastern Tartars, no sooner heard of this catastrophe, than postponing every other consideration, he determined upon revenge. Hastily concluding a peace with his adversaries, he invited them to assist him against the usurper, who was defeated by the confederated army in several battles. No sooner had they entered the capital, however, than the Montchoos took possession of it in their own name, and elected a youth only seven years old as emperor, thus retaining the real power in their own hands. Even the indignant general was prevailed upon to own this new monarch, but the Chinese in the south indignantly rejected the imposition, and selected a prince of the royal blood as their emperor, who, instead of making those exertions which his precarious situation required, yielded himself to voluptuous indolence. The Tartars meanwhile administered affairs ably and wisely, gaining over the subordinate rulers and conciliating the people by the adoption of Chinese laws and institutions. Encouraged by the weak and distracted state of the south, they commenced their march, and crossing successively the Hoang-ho and the Yang-tse-kiang, they took Nanking. The emperor fled, and the crown was tendered to a person, from whose merit great hopes were cherished, but he refused it. The Tartar chief having overrun the whole of the hostile country, sought to consolidate his acquisitions. To this effect he ordered, on pain of death, that the dress of the conquerors should be adopted by all the inhabitants. This imprudent mandate produced an effect most opposite to his wishes or expectations, for the people who, with comparative indifference, had seen their empire fall, were transformed into heroes in defence of their hair. They rose in large bodies, and soon finding leaders, attacked and defeated the conquerors in several bloody conflicts. An obstinate war ensued, in the course of which even Nanking was threatened, and had not schemes of individual aggrandizement prevented the Chinese leaders from uniting, it is thought they would have expelled the invaders. As it was, they were successively vanquished, and about 1652 the Tartars were masters of the whole land, though the native standards still floated on the ocean. A humble mariner called by the Dutch Koxinga, gathered around him all who were possessed of a national spirit, and combining in his own person the characters of merchant, prince, and pirate, organized a most formidable power, rendering himself complete master of the sea, and the principal part of Fo-kien. A long time elapsed before the invaders, aided, as will afterwards appear, by the Dutch, succeeded in dislodging him and establishing their dominion.

Amid these events grew up Chun-tchi, the young Tartar emperor, and founder of the

Twenty-Second Imperial Dynasty,

TSING,

Commencing A. D. 1645, of which the sixth emperor is now reigning.

Chun-tchi, sensible of the difficulties of his situation and the jealousies between the Tartars and the Chinese, wisely determined on a plan of conciliation. He not only adopted the Chinese system of admitting to office only after strict examination, and took much pains to maintain purity in elections, but to secure Tartar influence without degrading the conquered people he doubled the number of tribunals, or boards, selecting one half of the members from either nation. Experience demonstrated the wisdom of his policy, and his reign passed in comparative order and quiet. Some difficulty was indeed experienced in maintaining order in the southern provinces, where the repugnance to Tartar rule was most deeply seated, and Koxinga maintained his power on the sea; but further than this the empire enjoyed a repose to which it had long been a stranger.

In 1661 Chun-tchi was succeeded by his son Kang-hi, a mere boy, aged only eight years; during whose minority the government was ably administered by four lords, who maintained a rigid adherence to ancient laws and institutions. But the prince himself at an early age assumed the direction of affairs, and began to display those great talents which afterwards ranked him with the most illustrious of Chinese sovereigns. To his wise and salutary regulations are mainly owing the amity and peace which the empire exhibited for the ensuing century. He

was indefatigable in his application to the affairs of state—cautious and penetrating in his selection of officers—economical in regard to himself, but liberal and magnificent in all that concerned the good of his dominions—steady and vigorous in execution of the law—watchful over the conduct of his viceroys and governors, and possessed, withal, of an absolute command over himself. His liberal and enlightened spirit was early shown, in remedying the defects of the calendar, employing for that purpose the European missionaries, whom the four regents had before persecuted so rigorously. He permitted the free exercise of their religion, and hopes were for some time cherished of his becoming a convert. Ultimately, however, he was persuaded to renew the ancient penalties against the gospel, on which occasion he is said to have particularly derided the spiritual supremacy claimed by the Pope.*

"Previous to the accession of Kang-hi, a certain collision had taken place between Russia and China. During the latter half of the sixteenth century, the former had, with astonishing rapidity and very small forces, overrun the whole of Siberia, and even reached the Eastern Ocean. When her troops had penetrated thus far, the navigation of the Amoor, which rolls its great stream eastward into an open sea, while all the other rivers of Siberia flow northward, became of obvious importance, and in 1646 a daring adventurer, Khabaroff, with 150 men, descended the river, and with the aid of musketry drove before him the Tartar tribes, taking three of their forts, but staining his triumph with deeds of great cruelty. This incident drew the attention of the Chinese government, which considered this region part of Montchoo Tartary, and a desultory warfare commenced, which continued thirty years, and finally terminated in an agreement between the two monarchs to send an embassy to the frontiers and fix the boundaries. The Russians made a desperate struggle to retain possession of the fort of Yacsa, commanding the navigation of the Amoor, but on this point were unable to obtain the slightest concession, and finally compromised by giving it up in exchange for commercial advantages. It was stipulated that periodical caravans should be allowed to proceed to Peking, and remain there for the time necessary to dispose of their goods. This privilege, however, in consequence of the real or alleged misconduct of the Russian traders, was afterwards withdrawn, and commerce limited to the frontier stations."

This was the first collision between the Chinese and any European power. A full detail of the circumstances is given by Pere Gerbillon, a Catholic missionary, who attended the mission as translator, which is published in Du Halde. Kang-hi, in this as in other instances, displayed great foresight and sagacity, and his policy clearly indicates him as an able sovereign.

He died in 1722, after a reign of sixty years, and was succeeded by Yang-tching, a prince remarkable for none of the qualities of his great predecessor, but whose reign nevertheless, was peaceful and prosperous. He entertained strong prejudices against some of the innovations that had sprung up under Kang-hi, and exhibited a remarkable attachment for the early institutions of China. Antique usages, fallen into forgetfulness, were revived, particularly the festivals in honor of virtue, the observances of filial piety and the honor rendered to agriculture by the emperor, who once in the year held the plough with his own hand. These sentiments led him to the rigorous exclusion of every thing foreign, particularly the new faith propagated by the Jesuits, and the persecution, which at the death of his predecessor had sensibly diminished, was renewed with greater virulence.

Yang-tching, was succeeded in 1736 by Kien-long, who, like the great Kang-hy had the unusual fortune to reign sixty years. He is represented as of a mild and intelligent character, not only encouraging literature, but also himself producing works of considerable merit. He was at first disposed to relax the severities against the Christians, their priests and converts, and was with great reluctance urged to the renewal of them. Though not inclined to war, personally, his generals carried his arms into regions hitherto unvisited by the Chinese. They enforced the homage of Little Bucharia, and drove the sovereign of Nepaul, who, in the plenitude of his power had invaded Thibet, into his own territories and compelled him to sue for peace. Even the British general was surprised and alarmed when they learned that a Chinese army had passed the summit of the gigantic Himalehs, and was resting on the frontier of India. No collision, however, ensued, though the report that the English were advancing to the support of Nepaul, caused a temporary umbrage which resulted in obstructing the success of the British embassy, under lord Macartney, then at Peking. Kien-long, however, did not hesitate to annex the country he had thus rescued to the empire, assuming the whole civil and military control, leaving only the spiritual jurisdiction in the hands of the Lama. Thus, the whole extent of the mountains and table lands of Central Asia were added to the Chinese empire, which still retains its extent; bounded on the west only by the great plain watered by the Oxus and Taxartes.

Other events less auspicious in their nature diversified the reign of Kien-long. The Birman empire presented a tempting object to

* Modern History of China, by Hugh Murray, LL. D.

his ambition, and upon certain slight pretences he sent two armies down the Irrawaddy, but both were baffled, one by the natives and the other by the direful effects of the jungle fever. His ambitious designs in Cochin-China were equally unsuccesful; nor was his reign free from insurrections at home, some of which assumed a formidable character. These difficulties did not result as in former times from the ambition of governors, but from brotherhood or associations, who endeavored to control or subvert the government. In the succeeding reign, the most formidable of these assumed the title of *Pe-lien-kaou*, "The White Water-flower," or, as it is elsewhere called "The Law of the White Lotus." Their leader arrogated to himself the lofty title of "King of Heaven, of Earth, and of Man," and under him, this brotherhood maintained their ground for eight years, but were finally suppressed, only by troops called in from Tartary. The *Tien-le* or, "Votaries of Celestial Reason," also created no small alarm, even breaking into the palace, and keeping possession of it for some time. From these clubs are said to have sprung the Triad society, the members of which, like freemasons recognize each other by secret signs, though they are chiefly understood to have been organized for purposes of plunder. Kien-long, in 1795, having reached his eighty-fifth year, and like his grandfather having reigned through the Chinese cycle of sixty years, abdicated in favor of his fifth son, Kea-king, and died three years after.*

Kea-king was ill calculated to maintain the imperial dignity after such a prince as his father. He is represented as having been exceedingly dissolute in his habits. After the early morning audience, from which no emperor can excuse himself, he generally retired to the company of players and afterwards drank to excess. He went so far as to carry comedians with him when he proceeded to sacrifice in the temples of "Heaven and Earth." This was noticed by the famous Soong-ta-gin, one of the imperial censors, who ventured to remonstrate in a memorial. Upon being summoned for his audacity before the emperor, he was asked what punishment he deserved, he answered, "a slow and ignominious death." When told to choose another, he said, "beheading;" and on a third occasion he chose "strangling."† He was ordered to retire, and on the next day, was appointed governor of Chinese Siberia, the region of Tartary to which criminals are exiled; the emperor thus acknowledging his rectitude, though unable to bear his censure.

Under this reign a systematic piracy sprung up, which was suppressed with extreme difficulty. The force of the corsairs was estimated as high as 70,000 men, navigating 800 large and 1000 smaller vessels. Their leader was drowned, but his widow, with a spirit truly Amazonian, took the command, administering affairs with the utmost vigor, and even promulgating a code of laws by which these fierce rovers were controlled and their conduct towards each other regulated. She imposed a regular tax upon merchant shipping, without the payment of which no vessel could pass. The imperial navy was often beaten off by these marauders, and had not disunion sprung up among themselves, it is impossible to say how long they would have maintained the entire control of the sea. The leaders in the end were admitted as naval commanders in the imperial service, and the crews as mariners.

On the occurrence of the sixtieth anniversary of this emperor's age, in 1819, the event was celebrated by a universal jubilee throughout the empire. It was observed as usual by a remission of all arrears of land tax; by a general pardon or mitigation of punishment of criminals; and by the admission of double the usual number of candidates for degrees at the public examinations. The celebration of one man's age by two or three hundred millions of people is rather an imposing festival, and could happen to *none* but the emperor of China. Kea-king died in 1820, virtually nominating, in a curious document left behind him, which he called his will, his second son, Yuen-hwuy, the present emperor, to the throne.

The personal character of the present emperor is much better than that of his father. Upon his accession he assumed for his reign the lofty title of Taou-kouang, "The Glory of Reason." He is upon the whole favorably spoken of, and during his reign the central provinces have been tolerably tranquil, though in the more remote districts occasional serious insurrections have arisen. The most alarming of these was that which agitated Little Bucharia, annexed to the empire under the reign of his grandfather, but it was crushed in the end, as were the insubordinate mountaineers of the southern provinces. Trouble also arose in the island of Formosa, but the details as well of these as of others more important, are too well known to need recounting here. The war with England has been by far the most important event of the present emperor's reign, and in the end may prove the most important in Chinese history. Undoubtedly originating in a wrong on the part of the English nation, it is yet a question whether it may not prove to the advantage of the vast Chinese Empire as well as to that of every civilized nation. Should the recent peace prove permanent and the ambition of Britain not lead her to further encroachment such a result must ensue. That it will do s

* Papers on the Triad society, in Journal Asiatic Society, vol. vi. p. 134.

† The three gradations of capital punishment.—*Davis*

however, time alone can determine. Present appearances, nevertheless, indicate that a much more liberal policy than has heretofore, or even now exists, will in future be adopted by the Chinese government, though, perhaps with fatal results to its stability. Be that as it may, China now presents a most interesting aspect, and will claim a much greater share of attention from the civilized world than heretofore. Embracing nearly *one-third* of the entire population of the globe, she needs but the addition of some more active principles to her peculiar and almost non-advancing civilization, to enable her to occupy her proper place among the nations of the earth. Whatever her future history may be, we need not the ken of a prophet to discover that it is fraught with events of a great if not fearful magnitude and importance.

CHAPTER IV.

KNOWLEDGE OF THE ANCIENTS RESPECTING CHINA — KNOWLEDGE OF THE MIDDLE AGES — DISCOVERY BY THE PORTUGUESE — EARLY MISSIONS OF THE SPANIARDS — OF THE DUTCH — RUSSIANS — FRENCH AND ENGLISH — AMERICAN INTERCOURSE.

The question whether China was known to the ancients, has given rise to much learned controversy, to which it is not the purpose of this work to introduce the reader. The ancient Serica mentioned by Ptolemy is sturdily maintained by certain authors to have been none other than China, and much ingenious argument is made use of to sustain the position. It does not, however, seem sufficiently clear that such was the case. The contests of the Chinese with the Tartars, however, are stated to have brought a Chinese general to the shores of the Caspian, at the time when Trajan was emperor of Rome—and it is undoubted that Marcus Antonius despatched an embassy to the country which was reported to produce those delicate manufactures of silk, of which the Romans at that period obtained only a scanty supply through the medium of India. At all events, whether this embassy succeeded or not in penetrating to this secluded country, one thing is certain, they returned without paving the way to a more frequent or intimate intercourse.

Of the fact that the Nestorian Christians penetrated to China at a very early date, no reasonable doubt can be entertained, and the Jesuits, to whom, indeed, the world is mainly indebted for its limited acquaintance with that country, inform us that certain Syriac inscriptions were discovered in the province of Shensy, recording the introduction of Christianity into China by certain Nestorian bishops, who had been driven eastward by persecutions in the Roman provinces, as early as 635. Their existence in the same province, at the period of Marco Polo's visit, is clearly stated by that traveler. He further states that in the neighborhood of Nan-king, on the banks of the Yang-tse-kiang there were two churches of the Nestorian Christians, which were built in 1274, when the emperor appointed a Nestorian named Mar Sachis to the government of the city for three years, &c." Marsden, in his edition of Polo's travels, justly remarks that the existence of these churches, of which no reasonable doubt can be entertained, is a curious fact in the history of the progress made by the Christian religion in the eastern or remoter parts of China.

To the Arabs, nevertheless, we owe the first distinct account of China. When the Roman Empire declined, and while the lights of science, by which its brilliant era had been illumined, were glimmering but faintly in its eastern capital, knowledge and enterprise became the portion of another people. The followers of Mohammed, in their first conquests, were marked by a decided hostility to learning; but during the short and splendid era when Haroun and Almamoun reigned at Bagdad, and the Saracen sway extended from the Jaxartes to the Ebro, the mussulman states formed the most enlightened part of the world—then sunk in intellectual darkness. They made great improvements in astronomy and geography, and by applying the former to the latter placed it on a more solid basis.* Their energies were particularly directed to commerce, and the merchants of Bassora, extending their enterprise far beyond the range of Egyptian navigation, opened a most active connection with all the ports round the Indian Ocean. The Arabian Nights exhibit a faithful picture of the manners of that age, the importance of traffic, and the vast wealth often acquired by it. Even at the end of the fourteenth century the Portuguese navigators found Arabs, or as they called them, Moors, in every emporium, carrying on trade. They formed a regular communication with China, so that Canton, where jealous alarm had not yet been awakened, contained, in the ninth century, a large body of Mohammedan inha-

Murray.

bitants. To this intercourse we are indebted for the first authentic account of China, presented in the narrative of two Arab merchants, who traveled thither in the century first specified, and which has been translated with many illustrations, by Renaudot. They describe their voyage with such accuracy that every locality can be recognized from their description. They found Canfu, (Canton,) as already stated, to contain a large population of Moslems, amounting, with Jews, Christians and Parsees, to 120,000—who were all put to the sword by a rebel chief, A. D. 877.

The description given by these persons of China, the country, the people, its productions and manufactures, is too exact and characteristic to be mistaken, though some parts are manifestly and grossly fabulous. The description of the internal state of the country, as given by these travelers, at that time, coincides with the accounts handed down in the Chinese records. Their visit was made during the latter years of the Tang dynasty.

So far as regards modern Europe, the discovery of China is almost entirely due to Marco Polo, the most illustrious of all the early travelers. Venice, of which he was a noble citizen, was so situated as to have her attention peculiarly attracted towards the remotest empires of the east. From them she drew the chief means of her commercial greatness, and she maintained factories in all the ports of the Levant and the Black Sea, and even ruled over extensive islands and districts in that quarter. It was to the east, therefore, that a Venetian, animated by enterprize and zeal for discovery, would be most likely to direct his steps. Thus we see two brothers, Nicolo and Maffio Polo, animated rather by a desire to procure wealth than acquire knowledge, setting out from Constantinople, in the year 1254, towards the east. Crossing the eastern shore of the Black Sea they came to the court of a Tartar chief, to whom they advantageously sold their goods, but, a war breaking out, their return to Europe was intercepted. They endeavored to reach it by a circuitous route, which led them round the head of the Caspian, through the desert of Karak, in the country of the Uzbeck Tartars, till they came to Bokhara. They remained there three years, and had obtained a complete mastery of the native language, when an embassador from a western monarch, on his way to the court of the great Khan, arrived at the same spot, and by large offers induced them to accompany him. The mighty sovereign received them well, and showed the usual curiosity respecting distant countries, and a desire to receive from them missions and embassies. The Pope being named as the most august personage in the western world, the great Khan determined on employing them as envoys to his holiness, to whom he transmitted a request that he would send him a hundred priests, for the purpose, it is said, of instructing his learned men in the Christian religion. He presented them with his signet, by the aid of which they prosecuted their journey across Asia, and arrived at Acre in 1269. On their return to Venice they found Marco, the son of Nicolo, an accomplished individual, newly arrived at manhood. They took him with them, and having obtained from the Pope letters, valuable presents, and two friars, they embarked at a port in Lower Armenia, but, as war was raging in these parts, the friars became alarmed and returned home. The Venetians, more persevering, penetrated into the country, and at the end of three years arrived at the court of the Khan. They were received in the same friendly manner as before, and employed several years in commands and appointments. At length, availing themselves of favorable circumstances, they made their way back to Europe, and arrived at their native city in the year 1295. They found themselves forgotten by their fellow citizens, and almost by their nearest relations, and it was with difficulty that they brought themselves to recollection, and took their wonted place in society. The two brothers were now advanced in life, and Marco was the most conspicuous character, and the young noblemen of Venice crowded around him, anxious to listen to the tale of his adventures. A few months after his return he had the misfortune to be carried prisoner to Genoa. The Genoese nobles not only listened with intense interest to his recitals, but prevailed upon him to allow a narrative to be drawn up from his notes and dictation. It was first written in Italian, afterwards translated into Latin, and then abridged—undergoing all these changes before it was printed. No wonder that the first editions were greatly defective, especially in the arrangement. The fame of Marco, however, suffered a long and deep eclipse. His fate was like that of other great travelers of the period, who returned from remote countries without any guaranty for their fidelity, and his authority was at one time so low that his very name became expressive of a tendency to romantic fiction, and a character to expose such rhodomontade was actually introduced on the stage, telling the most extravagant and palpable lies. As soon, however, as other travelers penetrated into these regions, his narrative was proved of a degree of accuracy which at that period could only be obtained by personal observation, and as the east became more known, the higher has been the reputation of this great patriarch of modern discovery.*

* Murray.

China, under the name of Kataia and Manji, the former denoting the northern and the latter the southern part of the empire, afforded the subject of the most striking part of his narrative. It was this portion of his work which excited the greatest wonder and interest in Europe, when the facts contained in it were entirely new; but it was also most exposed to the shafts of incredulity.* To us however, who can compare his description with that presented in its own authentic history, and in the accounts of the most trustworthy travelers which have since visited that land, this is the part which most fully establishes his fidelity. It would be interesting to follow Marco in his progress through the empire, but the limits of this work will not admit of a more extended notice.

Another account of Cathay or China was soon thereafter written by Hayton, an Armenian, and translated into Latin. According to him, the Chinese considered the rest of the world as blind, or seeing with only one eye; while they alone were possessed of perfect vision.

In 1288, John de Corvino was despatched to Asia, by Pope Nicholas IV., and was the first successful promoter of the Roman Catholic faith in China. He met with a kind reception from the emperor, notwithstanding the jealous hostility of the Nestorians, and was allowed to build a church at Peking, and is said to have baptised some thousands of converts, as well as instructed a large number of children in the Latin language, and the tenets of Christianity. Clement V., on his accession of the popedom, hearing of the successes of Corvino despatched a numerous body of priests to assist him in his enterprise. On the death of Corvino, however, the establishment he had founded declined, and at last sunk into insignificance.

At this time it appears that a much more liberal and enterprising disposition prevailed among the Chinese, than at present, and that commerce and foreign intercourse was encouraged. It was not till the conquest of China by the Montchoo Tartars that the European trade was limited to Canton; and the jealous and watchful Tartar dominion established by this handful of barbarians, has unquestionably occasioned many additional obstacles to an increased commerce with the rest of the world. Before its commencement, and as early as the thirteenth century, Chinese junks were seen as far west as the coast of Malabar; and even as early as the seventh century, it appears from native records that missions were sent from China to the surrounding nations with the view of inviting mutual intercourse.†

The distinction of being the first modern people that attempted to open a maritime intercourse with China, unquestionably belongs to the Portuguese. They had taken the lead in the career of navigation and discovery, and their grand achievement in passing the Cape of Good Hope, gave them easy access to the whole circuit of the Indian seas. Under a succession of eminent commanders, they extended their conquests almost to the extremity of Asia; and after the capture of Malacca in 1511, they were not long in obtaining notice that China was the greatest, most populous and wealthy empire of the East. Express missions were immediately despatched by the adventurous Portuguese, with the view of opening an intercourse, and after various vicissitudes and delays, occasioned by the jealousy of the Chinese, a favorable result was secured. But the outrages of Simon d'Andrade in 1518, who built a fort on the island of Tumon, in defiance of the Chinese, led to a war, and he was obliged to leave the Chinese shores. The envoy sent to Peking was thrown into prison, and soon after died; and the consequence was, that the Portuguese were for the time rigorously excluded from the ports and seas of China. The mutual benefits of trade, however, and some assistance which they gave in suppressing piracy, enabled them at length to open a certain degree of intercourse. They finally obtained a station on the island of Macao, which they have ever since retained, though the extensive commerce, with a view to which it was founded, has been long since transferred to other nations.

The Spaniards did not appear in the Indian seas at so early a period as their neighbors. Treaty and papal donation had assigned to their rivals all the lands that should be discovered to the east of a certain meridian; while the country to the westward belonged by a similar right to themselves. His holiness had not sufficient knowledge in cosmography to foresee the collision which would ensue, when the two claims were prosecuted around the globe. The Spaniards, therefore, did not interfere with the Portuguese in their voyages to India by the way of the Cape of Good Hope, nor with the conquests achieved by them in that direction. But they maintained that whatever land they might discover in proceeding westward from America, was within their undisputed domain. Magellan, in 1520, penetrated the straits which bear his name, and opened a path across the Pacific; but it was not still 1564 that Velasco, the viceroy of Mexico, fitted out a large armament, which under the command of Miguel Lopez de Legaspi, crossed the Pacific, and discovered a group of fine islands, which in honor of the prince royal of Spain was called the Phillipines. Having made himself master of Manilla, the capital of Luzon, he

* The accounts which Marco gave at Venice, of the vast wealth and resources of the Chinese empire, appeared so incredible to Europeans in those days, that his tale was most undeservedly discredited, and he obtained the nickname of "Messer Marco Millione."

† Davis.

established a settlement which attained a considerable degree of prosperity. Here merchants from China imported rich and valuable commodities, and described their nation as superior in intelligence and politeness to any in the East. The Spaniards, as soon as they had obtained possession of these islands, founded three monasteries, of the respective orders of St. Augustin, St. Francis, and St. Dominic, and several Jesuits had volunteered their services. These men, inspired with their peculiar zeal, made earnest application to the Chinese merchants for the purpose of procuring admission into their country, but the latter declared that they could not without incurring the severest penalties aid them in the attempt. The missionaries therefore were beginning to lose hope, when circumstances occurred which afforded them the desired opportunity.

The pirates which infested the coasts of China, had aspired to the rank of maratime sovereigns. The empire, after suffering severely from their ravages, assembled a great naval force, which the pirates dared not encounter, and accordingly to indemnify themselves attacked Manilla, but were repulsed by the Spaniards, and only escaped annihilation by a skillful retreat. In the meantime the Chinese commander had followed on their track to Manilla, and on learning the successful exertions made by the Spaniards against the common enemy, was so well pleased, that on the first intimation of the desire of the missionaries to visit China, he undertook to introduce them. The offer was eagerly accepted, and on the 12th Jan., 1575, the mission, after a solemn mass, set sail.

The kind manner of their reception, the splendor and vastness of the country, the peculiar manners and superior intelligence of the Chinese, all these are detailed in their high wrought description, in glowing words. They were not, however, allowed to remain in the country, and were dismissed in the most courtly manner. A body of fourteen Franciscans, that arrived soon after, fired with a zeal that soon surpassed the Augustines, determined to visit the court, from which the latter had been so formally dismissed. They succeeded in effecting their object, but in the end, after many vicissitudes, were compelled to return.

Similar results attended the embassy sent by the king of Spain in 1580, under Ignatius, notwithstanding the sanction of his high authority. Of all the monkish orders the Jesuits have undoubtedly been the most successful in China. Their address, their learning, knowledge of the world and accommodating disposition, carried, perhaps, to an extreme, enabled them to overcome obstacles which had baffled the less enlightened zeal of other fraternities. St. Francis Xavier, with the lofty title of the Apostle of the Indies, was the earliest missionary sent to that part of the globe, and more distinguished than any of his successors by a true and evangelical ardor. He was unsuccessful in effecting a permanent entrance into China, and died in 1552.

It was not till 1579 that the Catholic missionaries met with any success in their zealous endeavors. In that year Miguel Ruggiero, an Italian Jesuit, reached Canton, and in a few years was joined by Matthew Ricci, who may justly be regarded as the founder of the Catholic mission. In 1583 they had so far succeeded in their object as to obtain the privilege of erecting a house and church at Chao-tcheou. Proceeding on a cautious system, they had said nothing of their missionary character or intention to preach the gospel. They merely proclaimed themselves as holy men from the west, who, attracted by the fame of China, desired to spend the remainder of their days in it, and wished only a spot of ground on which to erect a temple to the Tieu Chew, or Lord of Heaven. They accordingly built two cells, with a hall in the centre, where they placed an image of the virgin. "This figure, with their triangular glass and their books, richly bound and gilded, brought crowds, who, kneeling before the madonna, struck their foreheads against the ground. Scandal, however, being caused by their 'worshipping a woman,' another image was substituted, and the governor, to do them honor, after the Chinese manner, sent them two tablets—one inscribed, 'The house of the flower of divine men,' and the other, 'The holy nation of the west.' The more intelligent visiters viewed with much interest a map of the world, hung up in the hall, which they requested to have explained. Their world consisted of their own country, the bordering seas, and a few neighboring territories, all of which little exceeded one of their provinces. They were, moreover, greatly surprised to see the Celestial Empire occupying only a nook in the vast circumference of the earth—though their jealousy of Europeans was at the same time lulled by observing the vast distance at which their portion of the globe was situated. Ricci constructed also spheres, sun-dials, with other philosophical apparatus, and explained their use. He thus acquired the reputation of a very great astrologer, so that when the governor was advanced to a higher dignity he never doubted that it was entirely owing to the stranger's incantations."*

In this manner they proceeded, acquiring an influence over the minds of the Chinese, and advancing in their respect, at the same time they abstained from arousing their jealousies. Their scientific knowledge procured them great notice, and renouncing the

* Murray.

dress of the bonzes or holy men, a class despised by the grandees, assumed that of the learned men of the empire. Their attainments in physical science appeared miraculous in the eyes of the Chinese; and the mandarins had the good sense to appreciate their skill and learning, especially when confirmed by practical applications. They themselves, indeed, had an observatory, with very fine instruments, in which an astronomer was continually placed, to report every change that took place in the heavens, and the events it portended; but great was their wonder on learning that the earth was round; that its shadows, intercepting the sun's rays, caused the moon to be eclipsed, and that the moon, coming between the sun and the earth, caused an eclipse of the former. Their amazement knew no bounds when informed of the size and courses of the planets, the elevation and depression of the poles, with the consequent changes of the seasons—and at length one great doctor exclaimed: "You may consider us Tartars and barbarians, for you commence where we end." The favor and popularity they thus enjoyed they did not fail to improve, and they were advanced step by step, till at last they reached the capital, and were received into the special favor of the emperor, and appointed to the highest places, where knowledge and skill were available. Chun-tchi, the first of the present dynasty, conferred the dignity of mandarin upon Adam Schaal, one of these Jesuits, appointed him president of the tribunal of astronomy, and employed him to compile the imperial calendar.

But their course of favor was destined to be interrupted. It was one of the duties of the tribunal of astronomy to fix an auspicious day for the performance of any public duty—a choice for which its members were supposed fully qualified to make by viewing the heavens. The missionaries, in undertaking such an office, somewhat merited the catastrophe in which it involved them. One of the princes having died, it was their duty to name the most proper day and hour for his interment. They did so, but some time after the empress-mother, and next the emperor himself, died. The charge was then instantly brought, that the Christians, instead of the favorable day they were bound to fix, had named one that lay under the most malignant influence, and had involved the whole realm in these dreadful calamities. They were ordered to be tried by the tribunal of rites, were declared guilty, and Schaal sentenced to be cut into ten thousand pieces. This punishment was afterwards commuted, and the four principal Jesuits thrown into irons, and the remainder hurried to Canton and banished the kingdom. Schaal died soon after, but the three survivors were subsequently liberated and restored to court favor.

When Kang-hy came to exercise the government in person, he again restored the missionaries to favor, and placed Christianity on the same footing of toleration with Mohammedism and Budhism. Christian churches, it is said, soon after sprang up in almost every city, but in consequence of angry disputes having arisen, between the Jesuits and other orders, regarding certain Chinese rites and ceremonies, which the former maintained to be merely civil and secular, but which the latter persisted in declaring obnoxious and heathenish, the succeeding emperor, in 1723, formally denounced, by an imperial decree, these disturbers of the peace; and, though a few monks were tolerated at Peking, and a few remained concealed in the provinces, the larger number were driven to Macao, with a positive injunction to leave the country and never return. Since that period Catholicism in China has dwindled into insignificance, so that now it may be said to be extinct.

After maintaining, for upwards of a century a supremacy in the eastern seas, the Portuguese were doomed to experience a gradual but complete reverse. The Dutch, after a glorious and severe struggle, emancipated themselves from the yoke of Spain, and entering the ranks of nations as a maritime people, became at once the rivals and the enemies of the Portuguese. Their first efforts were crowned with success, and entering the Indian seas, formed the design of driving the Portuguese from Macao, where, as before stated, they had obtained a footing, but were unsuccessful. Though the Dutch met with little success in their attempts to open a trade with China, by the assistance of Batavia they were enabled to form a settlement on the western shore of the island of Formosa, opposite the Chinese coast. The vicinity of this to Manilla and Macao excited the jealousy of the Spaniards and Portuguese, as well as the Chinese government, and liberty of trade with the empire was first denied them; but the Dutch annoyed the coast with their ships to such a degree, that it was finally agreed upon certain conditions that liberty of commerce should be granted them. Measures were now taken by the Dutch at Formosa, to reclaim the aborignal inhabitants; but, meantime Peking fell a prey to the Mantchoo Tartars, and many thousands of the Chinese emigrated to the island. This emigration tended greatly to the improvement of the new country, and was at first encouraged, but the fears of the Dutch were alarmed by their increasing numbers, when they could no longer prevent them; and this influx of the Chinese was the principal cause of the final expulsion of the Dutch from that island. This event transpired in 1662, and Koxinga, leader of the independent Chinese who fled their country on its conquest by the Tar-

tars, and to whose exploits we have already adverted in the chapters on Chinese history, became supreme sovereign. In 1683, the island was surrendered by his grandson to the Montchoo Tartar dynasty.

Russia also attempted a communication with China, to which reference has already been made. The Russian power is, however, held in respect, and a Russian mission consisting of six ecclesiastical and four lay members, now resides at Peking—chiefly engaged in studying the Montchoo and Chinese languages. There abode at Peking extends ten years, at the end of which, they are relieved by others from St. Petersburgh.

The French in 1685, despatched a mission to Siam, under instructions to penetrate into China and effect if possible the establishment of a mercantile intercourse and the admission of Christian missionaries. It was not attended with any definite results, and French intercourse with China, until a very recent period, was extremely limited, although its missionaries were prominent among those who at one time attained so high a stand, and exerted so great an influence in the Celestial Empire.

The first attempt to establish British intercourse with China seems to have taken place as far back as 1596, when three ships were fitted out, in charge of Benjamin Wood, bearing letters from queen Elizabeth to the emperor, but the ships were lost, on their passage out, and no renewal of the project seems to have taken place. And although as early as 1637 the Canton company commenced operations, it was not till 1792 that an effort was made to improve the intercourse with China by a mission to the imperial court. The idea is said to have originated with Pitt and Dundas, and, though the proposition merely obtained the assent of the company, lord Macartney, a nobleman of acknowledged merit, having under him Sir George Stanton, Messrs. Barrow, Dinwiddie, and other intelligent individuals, was despatched, in 1792, to the Chinese court. They were well received, and escorted with great pomp to Peking, but their mission was attended with no favorable result. The works published by Sir George Stanton and Mr. Barrow, on their return, contributed to throw more light upon the British nation respecting China, than had before existed.

Twenty years after, in 1814, serious differences having arisen, lord Amherst was despatched to the imperial court. In 1816 he arrived at Canton, and sir George Stanton was added as first and Mr. Ellis as second in rank. They proceeded in nearly the same route that lord Macartney had pursued, and were treated in the same respectful and magnificent manner. Owing, however, to the refusal of lord Amherst to comply with certain ceremonies, deemed essential by the Chinese court, the embassy was dismissed in no very courteous style. Since that event, and prior to recent troubles, no special governmental intercourse was held with the Chinese court, on the part of the English government. Many difficulties, indeed, arose, some of which terminated in blood, but the details of these would occupy more space than can possibly be given them in the present work.

American intercourse with China, to a certain extent, commenced with her independence, and has since increased to such a pitch, indeed, that it is now second only to the trade of Britain, and is still rapidly increasing. The China trade now employs annually about one hundred and seventy American vessels, and the imports as well as exports, amount to about $10,000,000. It has always been carried on, and still exists, under circumstances peculiar to itself, secured by no commercial treaties, and regulated by no stipulated rules. During the late British difficulties, American vessels enjoyed a degree of favor extended to those of no other nation, and although detected in procuring cargoes to be transhipped in British vessels, it produced no lasting unfavorable result.

The embassy now on its way to the Chinese court, is the first ever sent by the American government, and under existing circumstances, it may be attended with beneficial results to both countries.

CHAPTER V.

POPULATION OF CHINA—GOVERNMENT AND POLITICAL STATE—PENAL CODE.

The population of China has formed the basis of numerous hypotheses among those who treat of the wealth or poverty of nations; and its exceeding populousness has been assumed or denied, according as different writers have sought to establish various propositions relative to the rapid or slow growth of the human family. The Malthusians and anti-Malthusians, each refer to China as a country affording conclusive proof of the correctness of their respective opinions; one contending that it is already over-peopled, and that scarcity and misery already prevail, and that inasmuch as its population doubles

every twenty-five years, it is wisdom to discourage marriage and encourage wars; while the other as loudly maintains that the population of China is exaggerated—that the fact is questionable and undecided, and ends by asserting that China is one of the most thinly peopled countries on the globe—that her soil is not one-tenth part cultivated, and that her peasantry and mechanics are enjoying an ease and luxury, devoid of all appearance of want and penury, unknown in any other portion of the globe. The advocates of opposing systems generally go to extremes in defence of their favorite propositions, and the truth usually lies between the two, to be elicited only by dispassionate research and an unprejudiced mind.

The question of the population of China, however, without reference to these theories, is one of vast interest, both to the statesman, the merchant, the manufacturer, and above all to the Christian philanthropist. The population of China proper, according to the census of 1812, was 361,000,000; and a few plain facts will be offered to show that such might not only be the case, but that it was altogether probable and certain that it was so. China Proper contains not far from 1,297,999 square miles; or 830,716,360 English acres of ground. If then we allow one half of the land to be capable of cultivation, and each acre to be capable of sustaining one individual, (though it is maintained by some that such acre will support five) we have cultivable ground in China sufficient for the support of 415,000,000. Thus by a very moderate calculation we see that it is not at all impossible for China to contain the full population which the highest census assigns it.

Furthermore, if we compare China with other countries on the globe, and calculate the population of each square mile, we shall find that the empire is not more thickly peopled than some other countries better known, which with perhaps less proportionate means, support a larger population In Holland we have 210 inhabitants to the square mile; England 244; Ireland 256, and Belgium 333; while in China, if we take the population at the highest estimate, we find but about 278 individuals to the square mile—somewhat more indeed than Ireland, but by no means as great as that of Belgium. Were it as great, we should have 432,779,897 as the population, instead of 361,279,897. Now as the people of Belgium can live, and moreover sustain an independent government, and keep a large army on foot, there is nothing extravagant in the supposition that China contains and is amply able to support the large population assigned it.*

When we consider also that probably more than three-fourths, instead of one-half, of China is capable of cultivation, that agriculture is fostered, and every spot of arable ground rendered available; that the skill, and industry and economy of the inhabitants are unequaled, we may safely conclude that twice the population assigned may be supported. Barrow says, "that one acre of land in China, with proper culture, will afford a supply of rice for ten persons for a whole year, in the southern provinces, and sufficient for the consumption of five in the northern—allowing each person two pounds a day" This estimate may appear high, but upon investigation it is found that an acre of land well cultivated will produce 3,600 pounds of rice per year, which is equal to two pounds per day to five individuals. In China the natives make no use of butter or cheese, and very seldom of milk; the principal animal food is pork, which is generally home-fed, and the only cattle they keep are such as are needed in husbandry; they have very few horses for traveling, pomp or war, hence there are no grazing farms, no meadows, and very little pasture, while every acre of ground capable of cultivation is turned up by the spade or the plow, in order to afford sustenance for the teeming inhabitants. All these things, combined with the extraordinary fertility of the soil, and the fact that an immense population reside in boats, on the water, and subsist by fishing, having even their floating gardens to supply them with vegetables, show, that although the population of China is immense, a much greater can be maintained. That the graves of the dead may not in time occupy too much of the ground necessary to support the living, places not susceptible of cultivation are chosen for cemeteries, and near populous cities coffins are preserved above ground, in the corners of fields, till the bodies decay, when the bones are placed in jars, at the cottage doors, in order that the coffin and room may serve for another.

The encouragment given to agriculture would also argue a dense population, and it is an ancient maxim with the Chinese, that when the people are hungry there is no attending to the dictates of justice and propriety. Hence, from the earliest antiquity the emperor has set an example of industry to his people, by personally and publicly holding the plough once a year, while the empress does the same with regard to the loom. And in arranging the classes of the people the Chinese place the literati in the foremost rank, as learning is with them the stepping stone to honor; but immediately after the learned the husbandmen take the precedence of all others. The Chinese are untiring in their exertions to maintain themselves and families. In the business of agriculture they are more particularly active; raising two crops from the same ground every

* Medhurst.

year, extending their cultivation in every possible direction, and bringing the most unpromising spots into use. And their skill in the matters that appertain to agriculture are far from contemptible. They thoroughly understand the importance of varying crops, and know perfectly well the seasons and soils best adapted for certain productions, and are fully sensible of the importance of manuring the ground to maintain its fertility.*

Nor less remarkable—nor less available to our argument is the economy of the Chinese, in food and dress. Barrow says, "that one acre of cotton will clothe two or three hundred persons," and as cotton can be planted between the rice crops, and thus vary the productions and relieve the soil, the Chinese prefer such clothing as they can raise at the least expense of ground and labor. Were the hundreds of millions of Chinese clothed in woolens an immense tract of grazing land would be required, which would deduct materially from the area devoted to food, and greatly exceed what the Chinese could afford. In their dwellings also, they are particularly frugal of room, crowding into closely built cities as though ground to them was an object of greatest moment. A small room twenty feet square affords space for a dozen people to eat, drink, work, trade and sleep; while the streets of their cities are so narrow that it is quite possible to touch each side of the way with the hand as you pass along. We thus percieve that the ground that would clothe and sustain one American would support five or six Chinese. In fact no doubt can be entertained of the correctness of the Chinese census, and the immense number of inhabitants given by it, as the population of the country. Their method of taking it is clear and correct, and may be considered as reliable in every respect.†

The government of this immense population, is perhaps, the most simple in it structure, and at the same time in many respects the most remarkable of any in the world. It is a complete patriarchal despotism. In absolute monarchies there are usually certain privileged bodies; exercising local jurisdiction, and founding hereditary claims to respect and obedience. Even the proud epithat of King of kings assumed by the greatest of ancient conquerors implied that they merely held the supremancy over princes, who, in their turn exercised sovereign power in their own territories. Such was the aspect exhibited by China during the earlier ages of its history; when the provinces were governed by hereditary rulers, forming in fact so many petty kings, who, though they remained in vassalage to their imperial head, eagerly embraced every opportunity of gaining their independence. Hence, for several centuries this vast empire was in a state of feudal anarchy, and the sovereignty existed only in name. When however, the warlike founder of the Tain dynasty had crushed these numerous principalities, his successor determined to destroy every power which did not depend upon the monarch. The governors of provinces were accordingly no longer allowed to hold their place by birth or prescription, but were removed at the will of the emperor. The conquest of the Montchoos put an end to all that remained of authority, independent of the imperial will. Even the municipal administration was completely obliterated, and every office, from the highest to the lowest, is administered by officers of imperial appointment.

The supremacy of the monarch is secured by the absence of any body of men (besides his own functionaries) who possess consideration. There is nothing in China, says, Le Compte, except magistracy and commonalty. Wealth is held in contempt when compared to power and learning, and moreover, it does not confer any degree of influence which can be put in competition with government and its officers. The mandarins while officially employed enjoy the means of living in splendor, and the possession of wealth is chiefly confined to persons in office, but, as they are obliged to live in pomp it is seldom that they acquire fortunes by accumulation, and every other means is prohibited. The princes of the blood, owing to the practice of polygamy, are very numerous, and occupy a distinguished place at festivals and processions, but they possess no hold on the public mind, and on a change of dynasty, by no means an unfrequent occurrence, are entirely swept away. Great merchants, engaged either in foreign or domestic trade, are the only private persons who acquire weath, and live in splendor, but according to the Chinese idea, they rank low in the social scale, and as dealers in commodities are held inferior to agriculturists, or even to operatives or manufacturers. Amid this depression of all orders of society the sovereign is revered with a depth of homage, of which the world affords no similar example. The physical character and moral sentiments, and actions of the people are almost under the entire control of the government.

Parental authority is the model and type of political rule in China—an authority that is not supposed to cease at any given period of life or years, but to extend and to be maintained with undiminished sway till the death of one of the parties dissolves the obligation. The emperor being considered as the common father of his people, is accordingly invested with the exercise of the same authority over them that the father of a family exerts over his particular household. In this sense he takes the title of the *Great Father;* and by his being thus placed above earthly

* Medhurst. † Ibid.

control he sometimes styles himself the *sole Ruler of the World*, and *Son of Heaven*. But that no inconsistency may appear in the grand fabric of filial obedience, the emperor with solemn ceremony at the commencement of every new year, makes his prostrations before the empress dowager, and on the same day he demands a repetition of the same homage, from all his great officers of state. Conformable to this system—founded entirely on parental authority, the governor of a province is considered as the father of that province—of a city, as the father of that city; and the head of any office or department is supposed to preside over it with the same authority, interest and affection as the father of a family superintends and manages the concerns of domestic life.* The principle is extended thus in a quotation from the sacred books, which were read publicly by the principal magistrates on the days that correspond to the new and full moon. "In our general conduct, not to be orderly is to fail in filial duty, in serving our sovereign not to be faithful is to fail in filial duty; in acting as a magistrate, not to be careful, is to fail in filial duty; in the intercourse of our friends, not to be sincere is to fail in filial duty; in arms and war, not to be brave is to fail in filial duty." The claims of elders are thus enforced: "The duty to parents and the duty to elders are indeed similar in obligation; for he who can be a pious son will also prove an obedient younger brother, and he who is *both*, will, while at home, prove an honest and orderly subject, and in active service from home a courageous and faithful soldier. . . . . May you all, O soldiers and people, conform to these our instructions, evincing your good dispositions by your conduct and actions, each fulfilling his duty as son and junior, according to the example that is left you by the wise and holy men of former times. Were all men to honor their kindred and respect their elders, the world would be at peace."

But the government does not by any means confine itself to *preaching* this principle; domestic rebellion is treated in all respects as treason—being, in fact, *petit treason*. A special edict of the last emperor went beyond the established law, in a case which occurred in one of the central provinces. A man and his wife had beaten and otherwise ill-used the mother of the former. This being reported to the viceroy, at Peking, it was determined to enforce the fundamental law of the empire in a signal manner. The very place where it occurred was anathematized and made accursed; the principal offenders were put to death; the mother of the wife was bambooed, branded and exiled, for her daughter's crime; the scholars of the district for three years were not permitted to attend the public examinations, and their promotion thereby stopped; the magistrates were deprived of their offices and banished, and the house where the offenders dwelt was dug up from the foundations. "Let the viceroy," the edict adds, "make known this proclamation, and let it be dispersed through the whole empire, that the people may learn it, and if there be any rebellious children who oppose, beat, or degrade their parents, they shall be punished in the like manner—*for I intend to render the empire filial.*"*

A government thus founded has certainly the advantage of being sanctioned by the direct and immutable laws of nature, and must thereby acquire a firmness which governments founded on the fortuitous superiority of particular individuals, either in strength or abilities, or continued only through the hereditary influence of particular families, can never be expected to attain. It is the business of the first of the four books of Confucius to inculcate that from the knowledge of *oneself* must proceed the proper economy and government of a family—and from the government of a family, that of a province and kingdom. But, while the monarch is thus elevated above the rest of mankind, it cannot be alleged that the enormous faith of "many made for one," enters into the Chinese political creed. Their doctrine, rather, is that while the one exists only for the many, and that while he is believed to be invested by the Heavenly Ruler with the lofty character of his vicergent on earth, it is solely on the condition of imitating his benignity, and diffusing his benefits over the world. This is enforced as an obligation, and while Confucius required from the people unconditional submission, he exacted from the prince an entire devotion of time and labor to the duties of his office. Nor do the national maxims, while they exalt the sovereign to so lofty a height, ascribe to him any measure of infallibility; on the contrary, supposing that he will be guilty of great errors, the law has made provision that he should be warned of his mistakes. The body of officers, of which notice has been taken in another place, holding the highest rank in the empire, and bearing the title of Tou-tcheyouen, or censors, are required to point out to him the faults with which they consider him chargeable; and this duty is enforced by making them responsible for every wrong that has been committed without public remonstrance on their part. Thus, when great calamities, such as inundations, earthquakes, famines, and even eclipses, have occurred, we find the emperors regarding them as resulting from their errors or crimes. Nor has this duty been merely nominal—and though its discharge, under an absolute monarch, must of course be attended with dan-

* Barrow.

* Davis.

ger, the Chinese annals record with pride many illustrious patriots who have braved danger, and even death, in the performance of their duty. Several have brought their coffin and left it at the gate of the palace, to intimate their determination to abide whatever might be the issue of the advice which they came to give.

Although in the Chinese government there are no feudal dignities or privileged bodies, to serve as, what the world-wise are pleased to call, *checks* upon the sovereign, there is yet an imposing mass—THE PEOPLE—whose name sounds almost as terrible in this despotic empire as in the freest of republics. They look upon the emperor and his measures as the great source of good or evil, and while they are taught to view him with the most profound reverence, they are instructed also to believe that it is his imperative duty to devote himself to their welfare. If he fails they scarcely hesitate to consider his right to the throne as forfeited, and numerous insurrections have arisen on these grounds, by which the most powerful dynasties have been shaken and overturned. These, combined with other causes, on the whole, seem to counteract, to a great extent, the temptations to princes who sit on so splendid a throne. A few, no doubt, especially in the earlier dynasties, are branded with infamy, like the worst of the Cæsars, but a considerable proportion have been distinguished by talents and virtues above the ordinary class of sovereigns. The least esteemed in modern times have been weak rather than positively wicked and oppressive.*

The peculiar advantages of the Chinese government are mainly connected with its arrangements for securing intelligent functionaries in the different branches of administration. All dignities may be considered as merely personal, and the first offices in the empire are open to the very lowest of the people. Unless their talents and their application be sufficient to qualify them for office, even the princes of the blood sink gradually into the mass—for without these there can neither be rank nor honors, and very little if any distinction. The most learned are *sure* to be employed—learning alone, by the strict maxim of the state, leads to office, and office to distinction. Wealth in the governments of Europe seldom fails to command influence—but in China, as before stated, it has no weight and confers no distinction.

The officers termed by the Portuguese *mandarins*, all arrive at that dignity through their proficiency in learning, ascertained by a minute and careful examination, and it is not a little surprising at the same time, that while letters are made the principal qualification for power, so few seminaries are maintained by the state, except as schools for the soldiery. All other students are left to find for themselves the means of tuition. Instructors however, in consequence of the demand for their services, are abundant; and though their incomes are small, they are held in great respect. The degrees of learning are *sieou-tsai*, *kia-gin*, and *tsin-tsee*, which have been translated by the words bachelor, licentiate, and doctor; but there is no exact correspondence between the two classes of literary honors.*

Such is the progression by which individuals rise to be mandarins of letters, qualified to fill the civil departments of state. Those who are to hold military stations pass through a similar graduation; but instead of history and morals, they are examined upon their skill in drawing the bow, and dexterity in wielding warlike weapons.

The candidates, though fully accomplished, do not at once become mandarins. They must wait till a vacancy occurs, when according to due course, the four senior names are taken, and it is decided by lot who shall succeed.

The machinery of the Chinese government consists of six boards, departments, or tribunals, and a place at these is the highest station that can be filled by a mandarin. The individuals forming these boards reside constantly at the capital, and act at once as councillors, secretaries and ministers to the sovereign. Almost all the routine of the administration is carried on according to their suggestions. Upon any difficulty occurring, or any representation being made to the emperor, it is referred to their decision, when having formed their opinion, they draw up an edict in conformity with it, which they present to him for his signature. The monarch reserves the right of deciding for himself, but in all common cases the sign manual follows of course.

The functionaries are divided into,

1. The board of appointment to vacancies in the offices of government, and to examine and report upon their conduct, recommending the promotion of some and the degradation of others.

2. The board of finance.

3 The board of ceremonies, presiding over the direction of ancient customs and rites, and treating with foreign ambassadors.

4. The board for regulating military affairs.

5. The tribunal of justice, whose power extends to the cognizance of all the offences committed in the kingdom.

6. The board of works.

Each of these boards has several subordinate departments, among which its duties are distributed. Those of finance and justice have respectively fourteen, correspond-

* Murray.

* For further information on this point the reader is referred to the chapter on Learning and Literature.

ing to the original provinces of the empire; the others have only four, making the whole number forty-four. Each of these is composed of two presidents and twenty-four councillors.

The board of censors is a peculiar body. It consists of mandarins of the first order, who on reaching this station can expect nothing higher, and have therefore no motive to bias their conduct. They stand, according to Chinese phraseology, between Heaven and the prince, between the prince and the mandarins, between the mandarins and the people. They are bound to defend truth, innocence and justice, as well as to guard against treachery, negligence and innovation. They have free access to all the boards, and so great is their influence that it is seldom any venture a dissent from their opinion. And, although possessed of such exorbitant power, it has always been exercised in an honest and salutary manner.

There is yet another body, composed of the most learned doctors, which forms the Han-lin college, who are entrusted with the literary concerns of the empire. To them is committed the instruction of the heir apparent, and other princes, in the lessons of the ancient sages, and the principles of morals and political jurisprudence. They also are required to keep a record of passing events, to preserve the purity of the language, and the rules of composition. Voluminous works on these subjects are compiled from the Han-lin doctors, and printed and circulated at the expense of the state.*

These boards undoubtedly give to the Chinese constitution its peculiar character, and produce that measure of good government which has been maintained through so many revolutions. To them is particularly owing that singular stability which marks all their public institutions. Though the prince may favor innovation, still these boards have regarded everything of the kind with relentless hostility, and such is their influence, both with court and people, that in the end their will is triumphant.

The code of laws is published in the plainest characters that the language will admit, and is generally circulated. The laws are all arranged under their respective heads, and to every law is added a short commentary and a case. In point of perspicuity and method, says Barrow, it may justly be compared with Blackstone's Commentaries on the Laws of England, and if faithfully translated would explain, better than all the volumes that have hitherto been written, in what manner a mass of people more than double the whole population of Europe have been kept together in one bond of union.

The actual administration of the empire, in consequence of its great extent, is from necessity chiefly in the hands of viceroys, many of whom are entrusted with territories larger and more populous than an European kingdom. As the representatives of the emperor, they exercise the same power, only on a smaller scale and in more narrow limits, in their respective provinces, which the emperor maintains over the whole. They maintain a court, travel with a retinue proportionately pompous, and represent, in every respect, the majesty of the supreme ruler. But, nevertheless, these officers are as subservient as the meanest subject. Every trace of hereditary distinction has been obliterated, and the mandarin is appointed, as already stated, on the sole ground of personal merit. Once in three years he is obliged to report to the proper board, relative to his subordinate officers, according to which they are advanced or degraded, and at the same time report a complete list of the faults committed by himself during that period. This task he might be expected to perform in a very lenient manner, but he knows that a similar account is preparing in less partial quarters, and the discovery of any omission would convert a trivial offence into one of a deep dye. He is held in awe by the dread of imperial visitors, who come from the capital, without notice, to investigate the state of affairs. Punishment, in case of offence, is prompt and effective, and a mandarin of the first order has been seen to enter the palace in the pomp of his high office, and to come out loaded with chains, to be tried for his life before the tribunals. Even in designating themselves they are obliged to annex to their respective ranks "raised from such a situation," or, in a contrary case, "degraded from such a situation." The imperial courts, no less than the inferior ones, are open to complaints respecting the conduct of inferior departments. There is even placed at the palace gate a certain drum, on which whoever beats must be forthwith admitted to an audience, although penalties would be incurred were such a proceeding adopted on any but a momentous occasion.*

A magistrate may be addressed and advised by the people, and public meetings are frequently called by advertisement to congratulate or remonstrate with the magistrate, without any attempt at punishment. The press too, is untrammeled by any restraints, though its abuse is punished very summarily. The practice however, extensively prevails of lampooning and placarding, though of course, in an anonymous manner, obnoxious officers; and even the emperor himself is not exempt from remark and criticism.

The taxes raised for the support of government are far from being exorbitant or oppressive. They consist of one-tenth of the produce of the land; paid annually in kind,

* Murray.

* Du Halde.

in a duty on salt, on foreign imports and a few smaller taxes that do not materially effect the bulk of the people. The total amount of taxes and assessment which each individual pays to the state, taken on an average, does not amount to a dollar annually. Another advantage possessed by the subject in China, is, that he is not obliged to contribute to the making up of any deficiency that may occur in the expenses of the government, except in cases of rebellion, when an additional tax is sometimes imposed on the neighboring provinces. The government must adapt its expenses to the ordinary supplies, instead of calling on the people for extraordinary contributions. The ordinary expenses of the civil establishment amounts to only about $10,000,000 annually; that of the military establishment about $250,000,000, leaving of the whole amount of the revenue of $330,000,000; $70,000,000 surplus for the emperor's establishment.

The penal code of China is not sanguinary, but it reaches every grade of offences, and a Chinese may well exclaim, it is "difficult to escape from the net of the law," for its meshes are closed against the escape of the greatest as well as the minutest of its offenders. The arrangement of the penal code is extremely methodical and lucid, and almost every shade of criminal offences and the punishments awarded to each crime defined in a most perspicuous manner. In no country perhaps, is life held more sacred, and a most rigid adherence to the solemn declaration of God to Noah, "Whoso sheddeth man's blood, by man shall his blood be shed," is maintained. So far indeed is it carried, that an account is required from the person last seen in the company of one who receives a mortal wound, or dies suddenly, of all the circumcstances, supported by evidence, in what manner his death was occasioned. If a man should kill another by an unforseen and unavoidable accident his life is forfeited by law, and however favorable the circumstances may appear in behalf of the criminal, the emperor alone is invested with the power of remitting sentence, a power which he very rarely if ever exercises to the extent of a full pardon, but, on many occasions to the mitigation of the punishment awarded by law. Strictly speaking, no sentence of death can be carried into execution until it has been ratified by the monarch.

But notwithstanding this, and although the punishment for treason and a few other offences, extends to the relatives of the criminal, yet, on the whole, the criminal laws, as before remarked, are far from sanguinary. Few nations, indeed, can boast of a more mild and at the same time more efficacious dispensation of justice. Instead of according the same punishment for stealing a few shillings and taking the life of a man, as was the case in England but a few years since—the Chinese proportion their punishments with great nicety to the offence committed. The bamboo inflicted on the offender with his face laid to the ground is the main instrument with which throughout this vast empire criminal justice is executed. The law determines the length, thickness, and weigth of the cane, with which the culprit is to be chastised. The amount of blows varies from 10 to 100, but there is an understanding that only four in ten of the decreed number shall be actually struck. If the offence be very serious, then is added to the sentence of 100 blows that of banishment, either for a limited period to the distance of 150 miles, or for life, to the distance of 700 or 1000 miles. When the crime is considered capital, death by strangulation is considered the mildest form, that by beheading implying additional ignominy. To high dignitaries the presentation of a silken cord is understood as an intimation that the services of the individual are no longer wanted, and that his crimes demand his death, which the criminal shall procure to be inflicted on himself. The crimes which incur the penalty of death are primarily those denominated the ten treasons, which besides attempts to resist or subvert the government, include parricide, massacre, want of piety towards parents, and the sowing of the seeds of discord among relatives. For minor offences against the person—if one individual strikes another with the hand or foot, the smallest penalty is twenty blows, and if there be any wound and the part swells or is inflamed it is thirty. If the assault is made with a cudgel the law decrees forty blows. If blood appears, not from the broken skin only, but from internal injury, eighty blows. If more than an inch of hair his abstracted, fifty blows. Throwing filth on the head or face, eighty blows; breaking a tooth, a toe, or a finger, wounding with needles, all incur one hundred blows. If a physician designedly causes the death of a patient he suffers death, and if the patient dies from his lack of skill he is forever precluded from practicing. If he aggravates the disease with the view of procuring money, the sum so raised is considered as stolen, and he is punished as a thief. He who does not register any member of his family or household, one hundred blows. Indeed, it has been observed by some person, that China is entirely governed by the whip and bamboo. In fact, every individual, the emperor excepted, is subject to this species of corporeal punishment—and it may be inflicted on any person by his superior in rank, upon any occasion he may judge proper. And in every case it is considered in the light of a fatherly correction, and confers no disgrace. It is but the practical application of the fundamental principle of the Chinese government, and establishes a most ef-

fectual check against the complaints of the multitude, by showing them that the same man who has the power of punishing them is equally liable to be corrected in his turn, and in the same manner by another. The following extract will show that this principle of punishment is not limited to any specified extent, and is left quite vague, admitting of a very extended construction. "Whoever is guilty of *improper conduct*, and such as is contrary to the *spirit* of the laws, though not a breach of any specified article, shall be punished, at the least with forty blows; and when the impropriety is of a *serious nature*, with eighty blows."

The barbarous practice of extorting evidence or confession by torture, is practised with severity, and commutation of punishment for money is admitted—professedly, however, in consideration of some palliating circumstances. The Chinese prisons are well regulated, and the entire separation of the sexes is dictated by the manners of the people. During the day the inmates are allowed to enjoy the open air, and have a spacious temple for worship; but at night they are all confined in a large hall. The dungeons are for the confinement of the more heinous criminals. Women, in ordinary cases of crime, are placed, as criminals, in the custody of their nearest relations, who are answerable for them. A species of bail is allowed for minor offences, and torture cannot be exercised on individuals under fifteen or over seventy years of age. Servants and kindred are in ordinary cases held innocent, though they conceal the offences of their friends, or even assist in their escape. This is in conformity with that precept of Confucius: "The father may conceal the offences of his son, and the son those of the father—uprightness consists in this."

If the test of a good government be made to depend on the length of its continuance, unshaken and unchanged by revolutions, China may certainly be allowed to rank the first among civilized nations. If the general faithful administration of justice, peace and happiness of the people are dependant on government, then may the Chinese government be considered as second to no other. The people are not overburthened with taxes, neither are they prohibited from embracing any religion of which they may make a choice, nor coerced to contribute to the support of one they do not approve. They are not forced to maintain an idle, unworking aristocracy, nor are they slaves to the glitter of wealth. Learning and erudition are the only means of preferment, and honesty and a faithful discharge of duty the only means of retaining dignity. It is a maxim that "To violate THE LAW is the same crime in the emperor as in a subject"—and the great principle of a supreme right and justice is here recognized, by which all are equally bound, and to which all are subject. The arts of life are encouraged, and sterling virtue revered and enjoined. In short, founded on the holiest principle of our nature, and taking pattern from and assuming the form of the most sacred relation, of parental authority, the Chinese government, with many admitted faults, may still be considered as the most perfect of all that have stood the tests of time and experience.

CHAPTER VI.

CIVILIZATION OF CHINA — EDUCATION — LITERATURE.

For many of the results of civilization in our own country we look in vain in China, yet none will deny her claims to an advanced stage of civilization. "I felicitate myself," says Teen-ke-shih, "that I was born in China, and constantly think how different it would have been with me if born beyond the seas, in some remote part of the earth, where the people, deprived of the converting maxims of the ancient kings, and ignorant of the domestic relations, are clothed with the leaves of plants, eat wood, dwell in the wilderness, and live in the holes of the earth—though living in the world, in this condition, I should not have been different from the beasts of the field. But now, happily, I have been born in the middle kingdom, I have a house to live in; have food, drink, and elegant furniture; clothing, caps, and infinite blessings; truly the highest felicity is mine!" Truly, we may add, that country is indeed civilized where subjects write in this style.

If we judge of the civilization of a country by the attention paid to ceremony, and the polish that characterizes daily intercourse, no people would rank higher than the Chinese. The poorest and commonest individual will scarcely allow a passenger to pass his door without asking him in. Should the stranger comply, the pipe is instantly filled, and presented to his lips, or the tea poured out for his refreshment. A seat is then offered, and the master of the house does not presume to sit down until the stranger is first seated. The epithets employed when conversation commences, are in keeping with the character of the people. The familiar

use of the personal pronoun is not indulged in; on the contrary, "venerable uncle," "honorable brother," "virtuous companion," or "excellent sir,"—in addressing a stranger, are employed instead of "you;" and the "late born," "unworthy disciple," instead of the pronoun I, are terms of common occurrence. The titles bestowed upon the relations of others, are also remarkable. "Honorable young man" for a friend's son; and "the thousand pieces of gold," for his daughter, are usual appellations. In fact their entire conversation is in a strain of compliment, the very commonness of which is a proof of the civilization of the people. The scrupulous avoidance of all contradiction, and the entire absence of every offensive or melancholy allusion, show what a sense they entertain of politeness; while the congratulations and condolence lavished on every prosperous or adverse occasion, and the readiness displayed to "rejoice with those who rejoice, and weep with those that weep," manifest the degree of interest they appear to take in each other.*

The civilization of the Chinese appears in a more substantial form in the discoveries they have made, and the arts and sciences which they have cultivated. Their inventive genius has been manifested in various particulars, and at early periods. Three most important discoveries, which have given an extraordinary impulse to the progress of civilization in Europe, were known to the Chinese previous to their being found out by us. First of all was the mariner's compass, allusion to which is found in the traditionary period of their history, about 2600 years before Christ; when the Yellow Emperor, having missed his way, invented a carriage, upon the top of which was a gallery, surmounted by a little figure, fronting to the south whichever way the carriage turned. At a later period, B. C. 1114, we have a more credible account of this discovery. Embassadors having come from Cochin China to the imperial court, knew not which way to return, when the Chinese gave them five "traveling carriages" all provided with instruments pointing to the south, by which they were enabled to find their way. "Hence," adds the historian, "these south-pointing carriages have ever since been used as a guide by travellers." There are other unmistakeable references to it in later times; and as the first knowledge of it in Europe was at Naples in 1302, and after the return of Marco Polo, it is not unlikely that this grand invention was derived through him from China. And though the Chinese have not much improved the art of navigation, and we excel them in nautical science, we should not forget whence it was derived, and accord the due meed of praise to them who so early possessed it.

* Medhurst.

Next in order stands the art of printing, which was undoubtedly known to the Chinese upwards of 900 years ago. In the time of Confucius, B. C. 500, books were written on slips of Bamboo, with the point of a style. About 150 years after Christ, paper was invented, when the Chinese wrote on rolls, and formed volumes. About A. D. 745, books were first bound up in leaves, and two hundred years after, books were multiplied by printing. Their language consists of a great number of characters, and they have not, therefore, thought it worth while to cut or cast an assortment of types, but have preferred cutting the characters of each separate work, page by page. A workman generally cuts about one hundred characters per day, of which a page usually contains about five hundred After the engraver has completed his work, it is placed in the hands of the printer, who manages, without the aid of screw, lever, wheel, or wedge, to throw off three thousand impressions per day. The whole apparatus of a printer in that country consists of his gravers, blocks, and brushes; these he may shoulder and travel with, from place to place, purchasing paper and lampblack as he needs them, and throwing off his editions by the hundred or the score, as he may be able to dispose of them. Their paper is cheap, which joined with the low price of labor, enables the Chinese to furnish books to each other at the lowest prices. The works of Confucius, with the commentary of Choo-foo-tse, comprising six volumes and amounting to four hundred leaves octavo, can be purchased for about a quarter of a dollar. Thus books are multiplied to an almost indefinite extent; and every peasant and pedler has the common depositories of knowledge within his reach. It would not be hazarding too much to say, that in China there are more books, and more people to read them, than in any other country in the world.*

Another discovery which is supposed to have originated with the Chinese is that of gunpowder. About the commencement of the Christian era, they were in the habit of using what they called "fire medicine," which they employed in making signals, and affording amusement in the shape of rockets and fire-works. It does not appear, however, that it was used in warfare till about A. D. 1280; when "fire engines" were constructed, in which powder made of saltpetre, sulphur and charcoal was used for throwing stones. It was sometime after this and subsequent to the return of Polo that powder was invented in Europe.

Thus we perceive that the three inventions which have contributed more than all others to civilize the modern world, either originated in China, or were discovered there prior

* Medhurst.

to their being known or used in any other country. The compass, which led to the discovery of unknown worlds and gave its present importance to commerce. Printing, which has shed a world-wide flood of light upon the human race—and gunpowder, which has served, by its destructive effects, materially to discourage war—all these were known in China many centuries ago—while the European world was involved in darkness. With regard to the sciences, the Chinese cannot be said to rank high, though they have made some advances in a few, fully equal to what has been accomplished in other eastern states. To astronomy they always paid some attention, and were in the habit of observing and recording the various celestial phenomena, such as eclipses and the appearance of comets. The heavenly bodies however, were thought to move in their orbits for no other purpose than to point out the rise and fall of dynasties, and indicate some change of rule in their empire. Famines and pestilences, wars and commotions, droughts and inundations, are with them prognosticated, by falling stars and shooting meteors; and so close is the connection between the celestial empire and the power of nature, that nothing can happen to the one without effecting the other. To those who would draw conclusions unfavorable to the intelligence of the Chinese from their peculiarity to astrology, it may be well to remark, that in England and America at this day there are many persons who place implict confidence in prophecies and predictions based on foundations no whit less absurd.

Of botany, the Chinese have sufficient knowledge to enable them to collect and arrange a vast number of plants, whose appearance and properties they minutely enumerate, though they do not arrange or classify them in a philosophical manner.

To the Chinese knowledge of medicine, proficiency in the fine arts, and other points indicative of their advancement in civilization, allusion is had in another place.

Education, from what has been already said, as forming the only path to distinction and eminence, and as inculcated in all their works, it will readily be supposed, is an object of primary importance among the Chinese. Nor is it limited or confined to any one class, but is general and extended. Its importance was recognized, and was so well known in China that a work written before the Christian era speaks of the "*ancient* system of instruction," which required that every town and village, down to a few families, should have a common school. And it is worthy of remark, how the general prosperity and peace of China has been promoted by the diffusion of intelligence and education throughout all classes. Among the countless millions that constitute that empire, almost every man can read and write sufficiently for the ordinary purposes of life, and a respectable share of acquirements falls to the lot of nearly every individual. In fact, the general diffusion of education must be attributed to the influence of almost every motive of fear or hope that can operate on the human mind—it is inculcated by positive precepts, and encouraged by an open competition for the highest rewards. One of the strongest motives to every Chinese to educate his sons, must be the consciousness that he is liable to punishment for their crimes at any period of their lives, as well as to reward for their merits; parents being often promoted by the acts of their sons. He is not only punished but rewarded too, as he has administered his trust. Indeed, so sensible are they of the importance of education, that the language is full of domestic or state maxims in relation to it. "Bend the mulberry tree when it is young." "Without education in families how are governors for the people to be obtained?" and so on. The object of the government, says Dr. Morrison, is to make education general, not so much to extend the bounds of knowledge as to impart that already possessed, to as large a portion as possible of the rising generation, and to pluck out "true talent" from the mass of the community for its own service. Strict examinations, regulated by a fixed code of laws, have been instituted, designed solely to elicit this "true talent." At these examinations, which are open for all, it is decided who shall rise to distinction, and confer honor on himself and his ancestors, and who shall live on and be forgotten. Every principal city is furnished with appropriate halls for these purposes, which are surrounded by separate cells for the candidates, who are admitted with nothing but blank paper and the implements of writing. The students who succeed in their own district, at the annual examination, are ranked as *Sew-tsae*, and according to their merits are drafted for further advancement, until they become fitted for the triennial examination, held at the provincial capital, by an officer deputed from the Han-lin college at Peking. Those who succeed at these examinations attain the rank of *Kia-jin*, which qualifies him for actual employment; and once in three years these licentiates repair to Peking, (their expenses being paid, if necessary,) to be examined for the *Tsin-tsee*, or doctor's degree, to which thirty only can be admitted at one time. From these are selected the members of the imperial college of *Han-lin*, after an examination, held in the palace itself. These form the body from whom the ministers of the empire are generally chosen.

All these examinations are of incomparable interest to great multitudes of people, in every department and district of the empire.

High honors, rich emoluments, and, in a word, every thing that the young aspirant and his numerous kinsmen must esteem, are at stake. The competitors of the Olympic games never entered the arena before the assembled thousands of their countrymen with deeper emotion than that which agitates the bosoms of those who contest the palm of these literary combats. The number of candidates that assemble at the provincial examination at Canton is between nine and ten thousand, often attended by their friends, and continue here for several weeks, sometimes for months. They meet on equal terms, and their "true nobility" is to be determined by personal efforts, which are to be made during a fixed period and under fixed circumstances. The competitors, after being searched, are placed in the narrow cells above mentioned, and are guarded by soldiers till the trial is over, so as to prevent collusion or communication. Each student must undergo a series of trials. Seven texts from the classics and three themes are then handed them the first day. Upon each of the former they have to write a prose composition, and upon each of the latter a poetical effusion, for the inspection of the examiners. A scribe stands ready to transcribe the productions as soon as finished, for presentation to the officers, and sets a mark upon both the original and the copy, so that they may not discover to whom the pieces belong. If the slightest fault is committed the individual's mark is stuck up at the office gate, by which he is to understand that he will not be permitted to proceed to the next trial. The second trial is similar, but more severe than the first, and the defaulters are struck off as before, so that the numbers are greatly reduced by the time the third trial comes on. At the close of this, seventy-two are selected as the most intelligent, out of the ten thousand assembled from that province, and an equal number from each of the other provinces, making in all about 1,300 for the whole empire. The fortunate persons are then publicly announced, and hand bills are circulated far and wide, not only for the information of the candidates themselves, but that also of their parents and kindred, who receive titles and honors in common with their favored relatives. Presents are then made to the triumphant scholars, and splendid apparel provided for them, so that they soon become rich and great. To-day they are dwelling in an humble cottage, and to-morrow they are introduced to the palaces of the powerful, and every where received with the greatest honor.

The third degree is the result of a still more rigorous examination at the capital. Here also, about ten thousand candidates enter the list, from whom three hundred are chosen. The fourth degree follows a still closer examination in the presence of the emperor, and the *three* worthiest are chosen, who are forthwith mounted on horseback and paraded for three days around the capital, signifying "thus shall it be done to the man whom the king delighteth to honor." The chief of these is "one of a hundred million," yet occupying a post to which all are eligible and to which all aspire.

In order to succeed at any of these examinations, it is of course necessary to put forth extraordinary exertions. Of the great application and perseverance of the Chinese students many anecdotes are given in their works. Of one man it is related that he tied his hair to a beam of the house to prevent his nodding to sleep, and another bored a hole through the wall of his cottage, that he might steal a glimpse of his neighbor's light. One poor lad suspended his book on the horns of a buffalo that he might learn while he followed the plough; and they tell of another, who finding the task assigned him was too hard gave up his book in despair, and was returning to a manual employment, when he saw an old woman rubbing a bar of iron on a stone. On asking her the reason of her strange employment she replied, that she was just in want of a needle, and thought she would rub the bar till it was small enough. The patience of the aged female provoked him to make another attempt, and he succeeded in attaining to the rank of the first three in the empire.*

The advantages of this system are evident. Caste is by this means abolished. No privileged order is tolerated; wealth and rank are unavailing to procure advancement, and the poor are enabled by exertion to obtain the highest destinctions. Each strains for the praise which is thus accessible. They say of Shan, who was raised to the throne by his talents and virtues, "Shan was a man; *I*, also, am a man; if I do but exert myself I may be as great as he." The stimulus thus given to energetic perseverance is immense, and the effect in encouraging learning, incalculable. Six poor brothers will frequently agree to work hard, to support the seventh at his book; with the hope, that should he scceed and acquire office, he may throw a protecting influence over their family and reward them for their toil. Others persevere till the decline of life, in the pursuit of literary fame, and old men of eighty have been known to die of sheer excitement, and exhaustion in the examination halls. In short, difficulties vanish before them, and they cheer each other on with verses like the following:—

"Men have dug through mountains, to cut a channel for the sea;
"And have melted the very stones, to repair the southern skies;
"Under the whole heavens, there is nothing difficult;
"It is only men's minds are not determined."

* Medhurst.

Although the government has established but few seminaries of learning, they are nevertheless numerous, though not richly endowed or well fitted for the purposes of education. The "common school system," however, here exists in perfection, though we are not aware that any means are enjoined by the government for its support. Common schools are directed to be established merely, and generally the inhabitants of a single street or a few families combine and fit up a school room, and employ a teacher, each paying his portion to the expense. *There is no need of compulsory measures in China to procure the establishment and support of schools.* Their advantages are too evident—their importance too well understood. Nothing is wanting to complete the educationary course of China but an enlargement of the sphere of study—so as to extend beyond the mere imitation of the ancients, for which they have so deep a veneration, and which it is esteemed presumption to attempt to surpass.

"One of the most remarkable national peculiarities of the Chinese," observes sir George Stanton, "is their extaordinary addiction to letters, the general prevalence of literary habits, and the very honorable preemption, which from the most remote period has been universally conceded to that class exclusively devoted to literary pursuits. Since the memorable era of Confucius, the Chinese empire has been repeatedly dismembered, and again restored to its integrity—it has passed through the hands of many families and dynasties—it has been the prey to many intestine disorders and revolutions, and it has been twice subdued by a foreign foe, but the reverence of the people for the name and institutions of Confucius have survived every change. Even now, twenty-three hundred years after his death, several individuals recognized as the actual heirs and representatives of the sage, are decorated with honorary distinctions, and maintained in a state of respectable independence at the public charge. Schools and colleges for the instruction of the people in his doctrines, continue to flourish in every part of the empire; a competent acquaintance with his writings continues to be an indespensable qualification for office. Under the influence of her institutions, it is by no means surprising that the proportion of the community exclusively devoted to letters should be much greater in China than in any other country on the face of the globe. Every thing that is subservient to, or connected with literary objects, is carried to a degree of refinement, and blended with their ordinary concerns of pleasure and business, in a way that may seem extravagant—they even extend their reverence so far, that they will not tread upon written or printed paper, but carefully preserve all detached scraps they may discover. But such an attachment to the forms and instruments by which knowledge is conveyed could hardly exist, independently of a deep regard for their object.

The literature of China, as can be readily gathered from the occasional allusions to it in this work, is very ample. Great works are usually composed by associated members of the Han-lin board, under the authority, and printed at the expense of government. These consist chiefly of histories, dictionaries of the language, and compendiums of the arts and sciences, or encyclopædias. The career of publication, however, is open to every individual—works are not subject to any previous censorship—but a prompt punishment awaits the author of anything offensive or improper.

The principal sections of their literature are:—1. Philosophy, including whatever is taught of theology and general physics: 2. History: 3. The Drama: and, 4. Novels.

The first and most important of these departments, the Chinese refer always to one work, the Y-king, as their most ancient and valuable treasure. Language seems to sink under the panegyrics which they lavish upon it, representing it as the fountain and centre of all their knowledge. "The occult virtue, and the operations of Heaven and man, are all comprised in the Y-king." Considering the transcendant veneration in which the natives hold this work, it has been very perplexing to foreigners that they cannot without the utmost difficulty form any idea of what it is. The most elaborate treatises respecting it contain only obscure and detached hints, and though some notion of this celebrated production can be obtained by combining these, still it is beyond our scope to place them before the reader. At least, Confucius devoted himself to its interpretation, which he considered as the main object of his existence.

It has been remarked by a profound scholar, "that the Y-king undoubtedly premises an ancient and venerated, but fanciful ground-work, on which the greatest sages have in vain attempted to throw any light, but to which they have attached some useful rules of life and manners."

The Shoo-king, and other works written by Confucius, are held in high veneration, though not considered as equal to his commentaries on the Y-king. One of these, the title of which signifies the "Immutable Man" comprehends an attempt to synthesize morality, founded on the principle that virtue is placed in the middle, between two extremes. The Superior Man is he that practically follows this mean.

"The superior man in dealing with others does not descend to any thing low and improper. How unbending his valor! He stands in the middle and leans not to either

side. The superior man enters into no situation where he is not himself. If he holds a high situation he does not treat with contempt those below him; if he occupies an inferior station he uses no mean arts to gain the favor of his superiors. He corrects himself and blames not others—he feels no dissatisfaction. Above, he murmurs not at Heaven; below, he feels no resentment towards man. Hence the superior man dwells at ease, entirely waiting the will of Heaven."

The following is the picture of the character of a man fitted to adorn a high public station:

"It is only the most holy man under heaven who is possessed of that clear discrimination and profound intelligence which fits him for filling a high station; who possesses that enlarged liberality and mild benignity which fits him for bearing with others; who manifests that firmness and magnanimity that enable him to hold fast good principles; who is actuated by that benevolence, justice, propriety and knowledge which command reverence; and who is so deeply versed in polite learning and good principles as to qualify him rightly to discriminate. Vast and extensive are the effects of his virtue; it is like the deep and living stream, which flows unceasingly; it is substantial and extensive as heaven, and profound as the great abyss. Wherever ships sail, or chariots run, wherever human strength extends, wherever the heavens overshadow and the earth sustains, wherever the sun and moon shine, or frosts and dews fall, among all who have blood and breath, there is not one who does not honor and love him."

It is added elsewhere, in a strain of similar enthusiasm—"How great is the way of the sage! It is vast and flowing as the ocean; it issues forth and nourishes all things; it is exalted even to heaven."

Mencius, who flourished about seventy years after the death of Confucius, is esteemed by the Chinese as a philosopher second only to Confucius. His origin was similar; born of humble parents, and spending his early years entirely under the guidance of his mother. His principal work, containing his views of politics and morals, forms the last of the four books held by the Chinese in such peculiar veneration. A partial translation of this work has been published; and it is impossible, says an eminent author,* to peruse it without being struck with the bold and almost republican tone by which it is pervaded. He does not appear to have actually formed the idea of a commonwealth, or even of the representative system, but the will of the people is always referred to as the supreme power in the state. The following maxim may be quoted with praise: "Good laws are not equal to gaining the people by good instruction. Good laws the people fear; good instruction the people love." With regard to the efforts made to reach power by the display of intellectual eminence, he observes: "The men of the present day cultivate divine nobility, in order that they may obtain human nobility; and when they have obtained human nobility they throw away divine nobility." The flattering and artificial smiles of a court are not ill ridiculed when he says: "They who shrug up their shoulders and force a flattering laugh, labor harder than the man who in summer tills the fields."

Notwithstanding the severe tone that pervades the writings of this moralist, his speculative opinions of human nature are singularly favorable and indulgent. In opposition to a rival sage, who maintained that the human will was like a twig, easily bent in either direction, he maintained that "Men are all naturally virtuous, as all water flows downwards. All men have compassionate hearts; all men have hearts that feel ashamed of vice." He dwells much on the uses of adversity and suffering in forming an energetic and virtuous character. He says: "A man's having the wisdom of virtue, and the knowledge of managing affairs, depends on his having endured much." "When Heaven is about to place men in important trusts, it first generally tries their minds, exercises their limbs, inures them to abstinence, exposes them to poverty and adversity; thus it moves their hearts and teaches them patience."

In opposition to the school of thought and literature, founded by the sages, with all their reverence for antiquity and the ancients, sprung up the superstitious order of the *Taotse*, who fell into the opposite extreme. Of their opponents they exclaimed:—"How big and pompous are their words, but do they regard what they have said when they come to act? They are continually calling out the ancients—the ancients! let them who are born in this age, act as men of this age." Felicity, according to them, consisted in a retired and sequestered life, a voluptuous ease of mind and an entire absence of thought and care. They were, as remarked, hostile to the dominant school, and were accordingly represented by them in an unfavorable light. The following aphorisms are from the works of Lao-tse, one of their acknowledged leaders; some of which are not unworthy a genuine sage.

"The more knowledge the more trouble. He who knows how to content himself with what he has, is always rich."

"A wise and learned man does not contend, a beginner does. Where contention is, it is best to leave every man to his own opinion, and not to endeavor to carry a man's

* Hugh Murray.

own; by this means, there will be no offence."

The Epicurean notions of the sect seem to have been afterwards tinged with the cynical philosophy. The leader of a party of sages of this sect, assumed the title of the "Seven Sages of the Forest of Bamboo," was visited by See-nea-tchao, a renowned warrior. On seeing him enter he abruptly asked him what he wanted, and though assured courteously, took no further notice of him, and allowed him to depart without the slightest civility. The Chinese chief, less magnaminious than the Macedonian, ordered the sage to be put to death.

It is said, this sect acquired a disastrous influence over the mind of Chi-hoang-ti, which prompted that despot to his relentless persecution of all that was ancient and learned in the empire. At present, the Tao-tse may scarcely be said to exist, as a separate school.

Other schools have arisen, having no small influence on the character of the Chinese philosophy and literature—but that originating with Confucius and Mencius has assumed an almost entire control of the Chinese mind, and so firmly established itself that no other can obtain more then a temporary and limited success. The most important of these, was one that flourished during the twelfth century, at the head of which was *Tchin-hi*, who earned a greater name than any instructor after Confucius and Mencius. He was abstemious and austere in his habits, and though invited to power, and appointed to the highest situations, his maners and maxims were ill fitted for the precincts of a court. Intrigues were set on foot, and his enemies succeeded on various pretences, in procuring his expulsion from any species of public employment. After his death had silenced rivalry and envy, he was ranked among the most illustrious writers.

History forms an extensive and important branch of Chinese literature. The attention bestowed upon it, we have adverted to in a former chapter. It is conducted as was then remarked, under the auspices of government, which in philosophy cherishes only works of high antiquity; but, as history is a subject on which new matter must continually accumulate—provision is made for its regular continuance. The best of their historical works, however, can aspire to little above the character of a *chronicle*. Incidents are recorded in the order of date: nothing is exhibited in any connected view, and the most important revolutions are mixed up with private occurrences, casualties, eclipses, remarkable storms and inundations. The narrative is occasionally animated, and contains judicious strictures on the conduct of the principal actors—but in general, the only parts in which ability is displayed, are the memorials and addresses to the emperors, by distinguished members and statesmen.*

Beside the great work of their General History, there is another, which the Chinese regard with much deeper veneration; this is the Shoo-king, or book of their early history, to which frequent allusions have been made, and which was edited by Confucius. It cannot rank high, however, as a history, being a mere collection of accounts—explaining the principles upon which the early sovereigns conducted the affairs of state—with addresses and proclamations to the people. The following enumeration of the objects of sovereign power seems marked by peculiar simplicity:—"Virtue is the basis of good government, and this counts first in procuring for the people the things necessary for their preservation; that is, water, fire, metals, wood and grain. The ruler must think, also, of rendering them virtuous, and preserving them from whatever can injure health and life. These points ought to be the subject of songs; these songs serve to animate—and it is thus that the people are preserved." The following paneygyric, addressed by the emperor Yu, to his prime minister, embraces the duties belonging to that great functionary, combined with others which are not accustomed to associate with such a station:—"A minister serves me as foot, hand, ear, and eye. If I think of governing and preserving my people you are my aid—if I am to bestow benefits on the four greatest of the kingdom, you distribute them. When I see the figure of the ancient dresses and wish to make similar ones, in which the sun, the moon, the stars, mountains, serpents, and birds of different colors are represented, *you are able to make* these sorts of dresses. When I wish to hear music, the five sounds, the light modulations, you can distinguish all."

Confucius wrote another history relating to his native province, which is extolled as a perfect example of historical composition, and a pattern to all nations.

A translation of the Chinese General History was made into French by Mailla, in 1785, embracing fourteen large quartos. The Shoo-king was translated by the Pere Goubil; Mencius, by M. S. Julien, and a French translation of the ancient ritual and ceremonial code, is said to be in progress by the same author.

* Murray.

CHAPTER VII.

LITERATURE CONTINUED — SPECIMENS OF CHINESE LITERATURE — MORAL PHILOSOPHY.

Poetry is a branch of Chinese literature which is pursued with ardor and held in high esteem. The Shi-king, an ancient collection, edited by Confucius, is ranked with the Y-king and Shoo-king, among the standard books in which all knowledge is centered. A thorough acquaintance with it is considered essential to those who seek public employment, as it forms a part of their examinations; and there are few men of letters who are not more or less ambitious of distinguishing themselves by composing verses.*

Europeans find great difficulty in forming any just idea of oriental, and especially of Chinese imagery. A verbal translation into a language so opposite in its construction, can scarcely be effected without sacrificing the spirit of the original. If, again, an attempt be made to transpose it into a metrical version, and clothe it in appropriate language, the native character of the composition must be almost entirely changed. The very terms consecrated to poetry are altogether different in the east and the west. For the rose and the violet we have the flower *lan*, and the herb *yu-lu*. Instead of the dove, the wild-goose portrays to Chinese fancy the image of a tender and faithful lover. For these and other reasons their poetry can scarcely be properly estimated by western readers; yet a few notices and specimens, such as may give a general idea of its nature can hardly fail to be acceptable.

Their style of versification is peculiar, and though the fact of every word being a monosyllable seems at first view to preclude the attainment of elevated harmony; yet Chinese verse is by no means deficient in this respect. Rhyme is employed, being carried usually through the whole stanza, and extending not unfrequently to sixteen lines; yet as it recurs only at the end of each couplet, there is even then, as remarked by Mr. Davis, not so much rhyming as in an English sonnet. A very favorite species of harmony is that called by this writer *parallelism*, or a certain correspondence between the order of words in the successive lines or members of a verse; which, when happily executed, produces a very pleasing effect. It is remarkable as being, we believe, the only kind of versification employed in the poetry of the scriptures; sometimes the same idea is repeated in different words, similarly arranged; as—

"Because I have called, and ye refused;
I have stretched out my hand and no man regarded."

* Morrison.

Of which the following Chinese example is given—

"The heart, when it is harrassed, finds no place of rest;
The mind, in the midst of bitterness, thinks only of grief."

A second kind of parallelism is when the members are antithetic, or contrasted with each other; as—

"There is that scattereth and yet increaseth;
And that is unseasonably sparing, yet groweth poor."

Chinese example,—

"Unsullied poverty is always happy;
Impure wealth brings many sorrows."

A third called synthetic, is when there is a correspondence in the structure of the line, of noun to noun, and verb to verb. Example,—

"Thus alone and dauntless he walked, all confident in his courage;
Thus proud and reserved he must needs possess high talents;
Courage, as if Tsze-loong, the hero, had re-appeared in the world;
Talents, as though Le-pih, the poet, had again been born."

In considering this department of literature, we begin, of course, with a few of the most ancient specimens. It may be here observed that though poetry is earlier brought to perfection than prose, its infant efforts are neither bold nor imaginative. They consist chiefly of maxims or facts turned into verse, partly for the pleasure which the mere sound affords, and partly with the view of aiding the memory. Poetry at first is closely allied to history and philosophy; and we may thus understand why the most severe of the ancient sages held it in such high estimation. In its gradual progress it assumes a creative and ideal character, and leaving narration and reasoning to prose, seeks a world of its own in which to expatiate. This step, however, has been only imperfectly made by the muses of China.

The earliest specimens, therefore, bear completely the above character, there being nothing poetical except the verse. The first known example is said to be the following panegyric addressed by his people to the emperor Yao:—

"The tranquility we, the people, enjoy
Is wholly the fruit of thine exalted virtue;
No information or knowledge is needed;
All flow from the sovereign's wise institutions."

We may add several moral lines ascribed to the emperor Yu:—

"Within to be addicted to effeminate pleasures,
Without to the sports of the field;
To be fond of wine or of music,
Or of palaces elegantly adorned;
To delight in any one of these,
Will be doubtless inevitable ruin."

The poetical work which, as already observed, the Chinese regard with the greatest veneration is the Shi-king, a selection made by Confucius of the best poems, from the beginning of the monarchy to his own time, the most modern of which are consequently upwards of ten thousand years old. We give a few specimens, which, though somewhat rude and literal, will nevertheless enable us to form a tolerably correct idea of this celebrated collection of oriental poetry. These pieces are short, the imagery coming first, and the reflection or fact following—often in a very singular manner, sometimes having a connection with what precedes, but more frequently none whatever. The following may serve as a specimen. It records the parting of two female friends:

"The swallow is borne through the air with unequal flight. I went a long way with my departing friend. Lifting my eyes, I look, but she no longer appears; and I pour from my eyes as it were a shower of tears.

"My friend Tchong was without art, of the greatest fidelity; attached to rectitude, and studious of concord; benignant and loving to do good; prudent and cautious in her actions. She exhorted me, a woman of moderate virtue, to honor my husband, who has now gone from among the living."

There is some pathos in this complaint of broken friendship:

"The soft and gentle wind brings rain along with it. I and Thon were sharers in labor and in poverty; then, indeed, our minds were closely united. But after you became prosperous and happy you changed your mind and deserted me.

"The soft and gentle breeze gradually rises till it swells into a whirlwind. When we were sharers in labor and poverty, then you cherished me in your bosom; now, having become happy, you have left me, and art lost to me.

"The wind is soft and gentle, yet when it blows over the top of the mountain every plant withers, every tree is dried up. You forget my virtues and think only of trifling complaints against me."

The following poetical maxim loses much of its dignity in translation:

"Ah! ye great men, to whom is entrusted the rule of the people, sighing, I say, set some bound and measure to your enjoyment of pleasure. Preserve your dignity; employ worthy and upright men in the offices of government; treat them with benevolence; thus the Spirit, when he hears it, will load you with good."

The picture of a perfect beauty, drawn three thousand years ago, is illustrated by images very different from those which would occur to a modern fancy:

"The great lady is of lofty stature and wears splendid robes beneath others of a dark color. She is the daughter of the King of Tsi, she marries the King of Ouei; the King of Hing has married her elder sister; the Prince of Tan-kong has married her younger.

"Her hands are like the budding and tender plant; the skin of her face resembles well prepared fat. Her neck is like one of the worms Tsion and Tsi. Her teeth are like the kernels of the gourd. Her eye brows resemble the light filaments of newly formed silk. She smiles most sweetly, and her laugh is agreeable. The pupil of her eye is black, and how well are the white and black distinguished!"

The following invitation to decent gayety is given at the entrance of the New Year, a grand period of Chinese festivity:

"Now the crickets have crept into the house; now the end of the year approaches; let us indulge in gayety; lest the sun and moon should seem to have finished their course in vain; but amid all our joy let there be no offence against the rules of moderation. Nothing should transgress the proper bound. Duty must still be remembered. Sweet is pleasure, but it must be conjoined with virtue. The good man, in the midst of his joy, keeps a strict watch over himself."

A considerable portion of these poems deplores public calamities and stigmatizes the rulers by whom they were occasioned; the selfish ambition of statesmen, the flattery of courtiers, the disregard of truth and rectitude. Satire often assumes a lighter vein, not sparing even the fair sex. The following is addressed to a lady extravagantly addicted to ornamenting her person:

"A woman ought to live with her husband even to old age. What, O woman! have you to do with your plated locks, and those golden ornaments, which, entwined in the hair, adorn your head! What with those six pearls hanging from each ear! The weight of your ornaments equals the weight of mountains; and you roll along like a mighty river! It is proper to dress suitably to one's manner and station in life; but oh! mad woman! why in this style?"

The disorders of a drunken party are not ill portrayed in the following passage.

"The guests sit down at first with great politeness, treating each other with mutual respect; thus they continue till overcome with wine. They then forget all modesty and propriety, run dancing backward and forward. They raise wild and senseless shouts, overturn the most precious cups, dance in sport, and as they dance their feet slide from beneath them; their cap inverted becomes loosely attached to the head, and seems about to fall off, while their body bends this way and that, and they can scarcely stand; still they madly dance. Some run wildly away, amid tumultuous good wishes

from the rest; others remain, and infringe the laws of virtue. It is well to indulge in wine, but moderation must be carefully observed."

After this collection had been published by Confucius, poetry still continued to be cultivated, and it was considered to have reached its highest perfection under the dynasty Tang, between the seventh and tenth centuries. But the poets of this age by no means enjoy the same reputation for gravity and sedateness which distinguished the authors of those pieces inserted in the Shi-king. They are charged with being excessively addicted to the use of wine, and the one who bore the greatest name among them fell a sacrifice to this propensity. These modern compositions, though not held in the same veneration, seem to display a considerable improvement. They are still, indeed, only short effusions, composed of mingled reflection and imagery; but these two elements are more naturally and intimately blended, and executed in a more poetical form. The following is marked by peculiarly bold and lofty imagery:

"See the five variegated peaks of yon mountain, connected like the fingers of the hand,
And rising up from the south, as a wall, midway to heaven;
At night it would pluck from the inverted concave, the stars of the milky way:
During the day it explores the zenith and plays with the clouds;
The rain has ceased, and the shining summits are apparent in the void expanse.
The moon is up, and looks like a bright pearl over the extended palm.
One might imagine that the Great Spirit had stretched forth an arm
From afar, from beyond the sea, and was numbering the nations."

The genial influence of rain, in a climate where vegetation is almost wholly dependant upon it, is a somewhat favorite theme:

"See how the gently falling rain
Its vernal influence sweetly showers,
As through the calm and tepid eve
It silently bedews the flowers.
Cloudy and dark the horizon spreads,
Save where some boat its light is burning;
But soon the landscape's tints shall glow,
All radiant with the morn returning."

Some of the pieces, like the ancient, display a satirical spirit:

"In pearls and gold, all gorgeously arrayed,
No arts could deck her native ugliness;
The demon-king might view her as his own,
She carried terror to a bridegroom's eye."

The following is supposed to have been written after an era of public calamity:

"Few were the inhabitants of that fair dell;
Remnants their manners were of other days;
Flourished their fields in peace; no impost fell
Midway checked labor's fruitful course; the lays
Their children sung had 'scaped the general blaze;
Adown the vale was heard the cock's shrill strain;
The watch-dog's voice welcomed the morning rays.
Oh! could my bark these happy shores regain,
Long years of toil I'd brave, nor deem my labor vain."

The picture of a clever but reckless profligate is drawn with some force:

"The paths of trouble heedlessly he braves,
Now shines a wit, and now a madman raves;
His outward form by Nature's bounty dressed,
Foul words usurped the wilderness, his breast.
And, bred in tumult, ignorant of rule,
He hated letters—an accomplished fool;
In act depraved, contaminate in mind,
Strange! had he feared the censures of mankind;
Titles and wealth to him no joys impart;
By penury pinched, he sunk beneath the smart.
Oh! wretch, to flee the good thy fate intends!
Oh! hopeless to thy country and thy friends!
In uselessness the first beneath the sky,
And curst in sinning with supremacy;
Missions of pride and luxury lend an ear,
And shun his follies if his fate ye fear."

M. Cibot, in the *Memoires sur les Chinois*, gives a few specimens, of which the one subjoined, when allowances are made for the disadvantages of a literal translation, appear to us able to stand a comparison with similar compositions in any language:

THE RETIRED MINISTER.

Do you see that leaf, which floats on the surface of the water, goes where the wind drives it, mounts on the waves, sinks with them, and, always wandering, floats backward and forward till it sinks? This is the image of my life. What should I gain now by forming projects? Since Heaven wishes me poor, I should in vain pursue wealth. The Ruler of Heaven is my king, my father; let him regulate my destiny at his will. I recognize his goodness in the benefits which my disgrace has procured for me. If he withdraws them, and afflicts my old age with new disasters, I ask only courage and patience. The universe is in his hand; whither can any one fly when his anger pursues? He overturns thrones with a breath. Famine, war, and pestilence, come forth at his voice. The earth trembles, the sea roars, the thunder rolls beneath his steps; and death, marching before him, turns cities into deserts. I have seen the false sages confounded, and their artful policy crushed. The foundations of the monarchy are shaken; said they, let us support them by our counsels, let us oppress the rich by fraud, and let the multitude of soldiers make the great tremble. . . . . Madmen! an insect torments you with impunity, and you seek to fix the destinies of an empire. Open your eyes, and see the innumerable hordes of the Mongols rushing from the depths of the west. The mountains are leveled beneath their steps; terror precedes, victory follows them. I have lost my rank and my fortune, but I have recovered liberty. Far removed from the storms of the court, and the tumult of affairs, I am now freed from the wants which my fortune created, and the restless desire of augmenting it. The crowd that surrounded me has fled, but my wife and my children have accompanied me. A cottage of twigs is our abode, and, happier than in our ancient palace, where we were always under constraint, we can constantly see each other, and express our mutual love. . . . . Oh, Heaven! I bless thee for having conducted me into these wild mountains; thou hast taken away illu-

sions and troubles, and bestowed repose and wisdom. . . . . Placed here upon the shore, I contemplate without fear the stormy sea on which for so many years I have sailed. Its waves get agitated, and the numerous wrecks with which it is covered, teach me whence came the blast which has caused so frightful a tempest, and the innumerable shipwrecks by which it has been followed. Alas! although enlightened by the holy doctrine of the *King*, all China was plunged in the darkness of a thousand foreign sects, and grass grew beneath the altar of the Supreme Deity, still men unknown to the people then forgotten by the learned and the court. Thus public morals were corrupted in their source. . . . . It was necessary that barbarians, destitute of laws and of politeness, should come to banish our licentiousness and our blindness. What has prevented them from massacreing the whole nation, making our various provinces pasture fields for their herds? But rivers of blood and tears had washed away our crimes. Heaven had restored peace to us. May innocence and all the virtues render it durable! A faithful subject never serves two masters. Were the yoke of the conqueror of Song offered to me with a principality, I would prefer the most ignominious death. Oh! you, my dear children, the consolation of my griefs, the refuge of my old age, this law does not affect you; you owe only tears to our ancient masters. Respect the hand which has struck them, and learn to fear Him who regards only the vices and virtues of the sovereigns. The tomb is about to open for your father. May your virtues obtain for him the only glory which he desires! Zealously honor your mother, and love me in each other. Communicate my gratitude to the peasants of these mountains. May you love this solitude too much ever to leave it."

Still more recently, poems of a greater length have appeared and acquired popularity. Many however, appear to be merely metrical tales or romances, containing little more poetical imagery then similar narratives written in prose.

The drama, as might be expected, constitues a popular form of Chinese literature; though it labors under great imperfection, and is not regularly exhibited in any public theatre as in this country. Its professors are merely invited to private houses and paid for each performance. No entertainment, however, is esteemed complete without a dramatic exhibition, and every spacious dwelling, and even the princpal inns have a large hall set apart for the purpose. Among the opulent persons, a subscription is occasionally made to bear in common the expenses of a play. It is reckoned that several hundred companies find employment in Peking and along the rivers and great canals—numerous strolling parties live in barges. A *troupe* consists of eight or ten persons, mostly slaves of the manager, who, accordingly occupy a very mean place in public estimation. To purchase a free child for the purpose of educating him as an actor, is punished by a hundred strokes of the bamboo, and no free female is allowed to marry in that class. To this contempt for the performers, as well as the low standard of the drama among the Chinese, who seem to view it merely as the amusement of an idle hour, may be ascribed the depressed state in which it continues to exist.

Under these humiliating circumstances, there do not seem to have arisen any great names to which the Chinese people can refer with pride, as national dramatists. Numerous pieces have, however, been produced, particularly under the dynasty of the Tang. A collection has been formed of 199 volumes, from which are selected a hundred plays, supposed to comprehend the flower of this class of productions. Of these, only five have been translated, and as being most in repute may be considered fair specimens. They are however, rude and inartificial. Instead of allowing character and events to be developed in the course of the piece, each performer on his first entry addresses the audience, and informs them who and waht he is, what remarkable deeds he has performed, and what are his present views and intentions. On these occasions he speaks completely in the style of the third person, stating without veil or palliation the most enormous crimes, either committed or contemplated. The unities, which are considered so essential to a classic drama, are completely trampled under foot; and even the license as to time and space, to which Shakspeare has accustomed a British audience, is far exceeded. The Orphan of Tchao is born in the first act, and before the end of the drama figures as a grown man, the performer in the most critical and trying moments, makes no attempt to express his sorrows in corresponding language. Action alone is employed, which affords a genuine indeed, though not very dramatic indication of the depth of his feelings. This defect may probably be connected with the national character, with that stately reserve maintained especially by public men, studious of decorum and continually under the eye of jealous superiors These dramas, however, cannot be read without some interest. The incidents are affecting, the situations striking—there is a continued movement and action—one impressive scene closely follows another, without those long speeches and languid intervals whicb can scarcely be avoided by writers, who fill up a drama expected to accupy a certain portion of time and space.

In the "Sorrows of Han," the interest is

produced by a young ladey, who, in spite of the intrigues of a treacherous minister is introduced into the palace; entirely captivates the monarch and becomes his favorite queen. The defeated statesman avenges himself by communicating the secret of her beauty to the khan of the Tartars, who is thus induced to demand her in marriage, with the threat of war in case of refusal. The embassy arrives, and the business is transacted in the following cool and summary manner:—

"*Emperor.* Let our civil and military officers consult and report to us the best mode of causing the foreign troops to retire, without yielding up the princess to propitiate them. They take advantage of the compliant softness of her temper. Were the empress Leu-hou alive—let her utter a word—which of them would dare to be of a different opinion? It would seem, that for the future, instead of men for ministers we need only have fair women to keep our empire in peace.

Princess. In return for your majesty's bounties, it is your handmaid's duty to brave death to serve you. I can cheerfully enter into this foreign alliance for the sake of producing peace, and shall leave behind me a name still green in history. But my affection for your majesty how shall I lay aside!

President. I entreat your majesty to sacrifice your love, and think of the security of your dynasty. Hasten, sir, to send the princess on her way.

Emperor. Let her this day advance a stage on her journey, and be presented to the envoy. To morrow we will repair as far as the bridge of Pah-ling, and give her a parting feast."

Yet it must be confessed, that afterwards, in private he laments her loss in very affecting terms:—

"Did I not think of her, I had a heart of iron. The tears of my grief stream in a thousand channels. This evening shall her likeness be suspended in the palace, when I will sacrifice to it. Since the princess was yielded to the Tartars, we have not held an audience. The lonely silence of night but increases our melancholy. We take the picture of that fair one and suspend it here, as some small solace to our grief. Hark! the passing fowl screamed twice or thrice; can it know there is one so desolate as I? Yon doleful cry is not the note of the swallow on the carved rafters, nor the song of the variegated bird upon the blossoming tree. The princess has abandoned her home; know ye in what place she grieves, listening me, to the screams of the wild bird?"

Again, however, when intelligence is brought that the object of his tenderness, on arriving at the banks of the Amour, has plunged into the waters, and that the khan, affected by her fate, has delivered up the guilty minister, the tidings are received with the same business-like apathy.

"Then strike off the traitor's head, and be it presented as an offering to the shade of the princess. Let a fit banquet be got ready for the envoy."

These dramas are interspersed with stanzas of poetry, introduced often on the most critical occasions, like songs in an English opera. In the impassioned scenes of deep tragedy these effusions cannot be considered as natural or seasonable; yet they are often possessed of merit. The following stanzas, put in the mouth of the khan of the Tartars, though not very likely to be sung by that person, is not devoid of beauty:

"The autumnal gale blows wildly through the grass, amidst our woolen tents,
And the moon of night, shining on the rude huts, hears the lament of the mournful pipe;
The countless hosts, with their bended bows, obey me as their leader;
Our tribes are the distinguished friends of the family of Han."

The comic dramas have the same structure and nearly the same defects as the tragic. They do not display those varieties and nice shades of character, nor those sallies of humor which enliven the European; but they are, nevertheless, diversified with striking incidents, and exhibit a genuine picture of Chinese life. They are, in fact, novels in a dramatic form, and the observations on the former species will apply to them.

A very copious, and, on the whole, interesting department of Chinese literature, is the novel. This term, however, though generally adopted by our countrymen in the east, conveys an erroneous idea to the reader, who is accustomed to apply it to a series of adventures, having one plot and one interest. They are what we would call *novelettes* or stories. The longest of these of which Du Halde gives a translation, though filling only twenty pages, includes several plots. In these short narratives it is not attempted, and, indeed, it would be hardly practicable, to give any minute delineation of character, or detail of social intercourse. They exhibit, however, a varied picture of human life, including more of its sober realities than was to be found till very lately in similar works in this country, in which the actors were almost exclusively confined to one class, and the interest excited by a single passion. M. Remusat, who is so well entitled to speak on the subject, observes:

"The men and women whom they introduce, are men and women acting naturally, within the circle of their passions and motives. Integrity is to be seen in contrast with intrigue, and honest men involved in the snares of knavery. The characters are generally persons of the middle or intermediate classes, such as magistrates, governors of towns, judges, councillors of state, and men of letters. We might be tempted to regard

most of them as the private memoirs of some particular families, composed by an accurate and faithful observer. Visits, and the formalities of polished statesmen; assemblies, and above all, the conversations which render them agreeable, and the social amusements which prolong them; walks of the admirers of nature; journeys; the manœuvres of lawyers; literary examinations; and, in the sequel, marriage, form their most frequent episodes and ordinary conclusions."

It may be added that the incidents, as in the drama, follow each other in a lively and rapid succession, and are often original and striking. We shall give an example from Du Halde's principal novel:

A man, whose brother was supposed to be dead, endeavored to compel his widow to marry another husband; and, from the power attached in China to this relationship, she found herself without the means of resistance. The lady, therefore, as is common with damsels in distressed situations in China, determined to put an end to her life; for which purpose she suspended herself by a cord to a beam, in an inner apartment. It so happened, however, that the cord broke, and she fell on the floor. Yang, the wife and accomplice of her persecutor, being in the outer room, ran in on hearing the noise, but stumbled over the almost lifeless body of her sister-in law, when her head dress was thrown to some distance. At this moment a knock at the door announced the arrival of the merchant, who came to carry off the unfortunate widow. Yang, anxious to avoid delay on an occasion where speed was necessary, yet unwilling to appear without a head-dress, hastily put on the mourning one of her sister-in-law, and ran to admit the strangers. The head-dress happened to be the mark by which they were to recognize their victim. Yang, therefore, was instantly seized and placed in a chair, where her loud cries, proclaiming the mistake, were drowned by the sound of trumpets and musical instruments usual on such occasions, and now redoubled to prevent the expected clamor from being heard. Thus she was hurried into a vessel prepared for reception, and carried away. It is easy to imagine the dismay of the brother-in-law, who found that he had sold his own wife, to whom he was attached; while the unexpected arrival of the persecuted lady's husband, whose death had been falsely announced, relieves her from further annoyance."

Love and courtship, which occupy such a prominent and almost exclusive place in our romance, can with difficulty enter into that of a people among whom the sexes are so strictly separated, that the two parties must not see each other till the day that unites them; and who are required not to take the slightest concern in the affair, but to leave it entirely to be arranged by friends and go-betweens. Yet such is the attractive nature of this all-pervading affection, and of the vicissitudes to which it is liable, that Chinese poets and novelists, in defiance of all these obstacles, have often contrived to introduce it as a leading theme. Peculiar events and circumstances bring the pair within view of each other, and give rise to a secret passion. One youth, roaming through a garden looks into an arbor and sees two ladies playing at chess; and though they instantly run away, one of them leaves the arrow in his heart. A lover being admitted into the house next to the abode of a celebrated beauty, obtains a sight of her through a chink in the partition wall. By a trick which the customs of China render practicable, he finds himself affianced and married to another, possessing none of the charms of his mistress, yet though eagerly desirous to prove the fraud, he dares not make any allusion to the stolen glance by which he was so fully assured of it. But perhaps the most original mode of falling in love is that of a youth and maiden who happened to live in houses situated on the banks of a river, and who in looking out one day, saw each other's shadows in the water. The young man observing the lovely image in the stream, says, "are you not Yu-kieuen? What should hinder our meeting and becoming companions for life?" As he spoke he extended his arms towards the water as if to lift out the object. The maiden gave only a timid smile, but that was enough. The love knot was already tied between the two, through the medium of their shadows.

In conclusion we take one of the shorter novels given by DuHalde. It is designed to illustrate a maxim, first laid down, that the judgments of Heaven will fall upon the guilty although escaping the human retribution.

It commences with the four following lines:

"That which unveils and penetrates the most hidden things,
That before which evil is always evil, and good, good, is Heaven.
In designing to hurt another a man hurts himself.
The best concerted artifices are discovered in the end."

The preface then follows:

"It is commonly said, 'whoever takes away the life of another ought to lose his own.' This is a law universally received, and which is necessary to society. Hence it is so difficult to make the innocent pass for the guilty, and the guilty for the innocent. Are you innocent? He who has a mind to destroy you, may 'tis true, beguile and corrupt the most discerning judge. The just *Tyen* (Heaven) may seem at first to wink at the calumny; but he will not suffer you to fall under it. Injustice will come to light in the end, and be confounded.

"On the other hand a villain, who though justly accused protests himself innocent, sometimes undergoes the most rigorous tor-

ture, without confessing anything, and forces his accusers to drop the prosecution. But the time comes at length when the mystery of iniquity is revealed, and the artifice detected.

"A criminal may survive his crime for a season, while the innocent may be condemned to languish in a dungeon, and see the sword ready to fall upon him. Is it because the ancient Lord who is over our heads wants eyes? Be attentive to these excellent words, which we have received from our forefathers:

"Heaven is supremely knowing, nor can we deceive it.
Virtue and vice never remain, the one without reward and the other without punishment:
There is no dispute but about the time; sooner or later it must come to pass."

HEAVEN PUNISHES CRIME.

Under the dynasty of Ming, a rich man of the city of Sa-chew, named Wang-kya, had been long the declared enemy of one Li; and having sought an hundred times for an opportunity to destroy him, without being able to effect it, he at length set out one night, about the third watch, in a terrible storm of wind and rain, with the design to assassinate him in his house.

That evening Li, after he had supped, went quietly to bed, and was fast asleep with his wife, when a gang of ten ruffians broke open the door. The noise awaking him, he saw these villains, whose faces were besmeared with black and red, enter tumultuously into his chamber. At the sight the lady, Tsyang, his wife, in great terror, slipped out of the bed, and crept under it to hide herself. Half dead with the fright, she perceived that one of the gang, who had a great beard and a broad face, seizing Li by the hair, cut off his head at one blow with a sabre; after which, they all disappeared in a moment, without taking any thing out of the house.

The terrified lady, who saw all that passed, having recovered her excessive fright, came from under the bed and dressed herself in a hurry; then turning towards the body of her husband, made lamentation and cried so loud that her neighbors came running in crowds to know what was the matter. Though they were strangely shocked at such a spectacle, yet they endeavored to comfort the poor lady, who was quite overwhelmed with grief. But she refused all consolation.

"You see here," said she, "my husband murdered; you need not go far to seek the assassin, for it is Wang-kya." "What proof have you of this?" asked the neighbors, "What proof," added she, "I was hid under the bed, and took particular notice of the murderer. It is Wang-kya himself, that sworn enemy of my husband. I observed his great beard and his broad face; though it was besmeared I knew him well. Would common thieves have left the house without taking any thing with them? Yes; Wang-kya is my husband's murderer. It is Wang-kya himself. I am sure of it. Assist me, I conjure you, to take vengeance on this villain; and be so good as to go along with me to the mandarin to demand justice, and bear witness of what you have seen." They replied that they were sensible that there was some enmity between Wang-kya and her husband, and they would readily bear witness of it at the tribunal. When they were gone the widowed lady shut her door, and having spent the rest of the night in tears and groans, at the break of day she drew up the information which she intended to lay before the magistrate, and as soon as it was ready she went directly with it to the mandarin, just at the hour, as it happened, that he gave audience, and administered justice. As soon as she saw him she quickened her pace and prostrating herself at the foot of the estrade, cried out in a lamentable tone, "murder! assassination!"

The mandarin seeing an accusation in her hand, inquired what was the subject; and being informed that it related to a murder committed either by thieves or assassins, he received it and promised to do her justice. The people of that quarter at the same time presented a memorial to acquaint him with the disorders that had happened in their neighborhood.

The mandarin immediately despatched some officers of justice to view the dead body and make out a process; then he ordered his constables to apprehend the person accused as the assassin.

Wang-kya remained very easy in his own house, and seemed to be in no apprehension, falsely imagining that having besmeared his face it was impossible that he should be known. He was even applauding his own dexterity, when of a sudden he saw himself surrounded by a company of constables, who had entered roughly into his house. Imagine you see a man shutting his ears for fear of hearing the thunder, and at the same instant struck by the lightning; just so did Wang-kya appear.

He was immediately seized, loaded with irons and carried to examination. "Is this the wicked wretch," said the mandarin, who assassinated Li?" "I, my lord," replied the villain, "if Li was murdered in the night by robbers, am I to be responsible for his death?" Upon which the mandarin, turning to the widow, "Well," said he, "how do you prove he committed this murder?" "My lord," replied she, "when the deed was done I was hidden under the bed, and from thence I saw that wicked man give my husband the fatal stroke. I knew him very well." "But," answered the mandarin, "it was night when it was done;

how could you know him in the dark?" "Ah, my lord," said she, "I not only observed his shape and air, but I have also a further convincing proof, Would common thieves have quitted the house with so much precipitation, and without taking any thing? Such a barbarous action is the effect of ancient enmity, which was but too public, and my husband had no enemy besides Wang-kya."

Then the mandarin called the neighbors before him, and asked of them if there had been an old enmity between Wang-kya and Li. "Yes, my lord," each replied, "it was known through all the quarter where we live; it is also true that the murder was committed without any thing being taken out of the house." Upon this the mandarin, raising his voice, said in a tone of authority, "let Wang-kya this instant be severely tortured." This monster, who was rich, and always lived at his ease, trembled all over at the very mention of torture, and declared that he would confess the whole. "It is true," said he, "that I had a mortal hatred to Li, which made me disguise myself like a thief, that I might not be known, and assassinate him in his own house." The mandarin having taken this deposition, ordered him to be carried to the dungeon, where the prisoners are confined who are condemned to die.

Wang-kya being thus imprisoned was perpetually contriving how to get out of this affair, and to render the unlucky confession he had made of no force against him. But the more he studied the less hopes he had of succeeding. At length, being one day under great terror of mind, "How comes it," said he to himself, "that I should never think till now of old *Sew*, that old pettifogger, so well versed in the most subtle tricks? I was formerly acquainted with him; he is a skilful man, and has a fertile invention that way. He has expedients for every thing, and sticks at nothing."

As he was pleasing himself with these thoughts, his son Wang-syau came to see him, to whom he communicated his projects, and gave proper orders. "Especially," added he, "if Sew gives you any hopes, spare no money; and remember that it concerns your father's life. The son promised to run any risk in the affair.

The same instant he went to Sew's house, and happily meeting him, laid open his father's case, and conjured him to find out some means of saving him. "To save your father," said the old fox, "is a very difficult matter, since there is his own confession against him. The mandarin, newly arrived in the province, is jealous of his honor—he himself took the confession, and pronounced sentence. Besides, it will be in vain to appeal to a higher tribunal, it being already in the hands of the chief judge; do you believe he will ever acknowledge any defect in his proceedings? However, if you will give me three or four hundred taels, and leave it to my management, I 'll go to the court of Nanking, and will find an opportunity to try an experiment. I have it already in my head, and my mind tells me that I shall succeed."

"Which way do you intend to proceed?" said Syau. "Do n't be so inquisitive," replied Sew, "only let me have the sum I demand, and you shall see what I am able to do." Syau returned with speed to his house, weighed the money, and bringing it pressed Sew to hasten his journey.

"Have a good heart," cried Sew; "By means of these white pieces there is no affair, how vexatious soever, but what I am able to manage; only be you easy, and depend upon me." Then Syau took his leave, and thanked him for his zeal.

The next day Sew set out for Nanking, and arrived there in a few days, and went immediately to the supreme tribunal, whither all the criminal causes of the empire are carried; there he slyly got information concerning the present state of the tribunal, of the names, credit, and disposition of the inferior officers.

He learnt that one Syu-kung, of the province of Che-kyang, was the lan-chung, (which is a kind of advocate,) that he was a very skillful man in managing affairs, and easy of access. Him Sew accosted with a letter of recommendation, which he accompanied with a very handsome present.

Syu-kung received Sew in a genteel manner, and, observing that he talked well, invited him to come often to his house, which Sew took care to do, using his utmost endeavors gradually to insinuate himself into the other's friendship, and gain his favor, but as yet no opportunity had offered of furthering his designs. At length, one day when he least thought of it, he learnt that a company of officers were bringing to the tribunal above twenty pirates, who would be condemned, infallibly, to lose their heads, and that among these robbers there were two belonging to Sa-chew. At this news, gently nodding his head, "now," said he, "I have what I wanted, and am in a fair way to bring my project to bear."

The next day he made a great entertainment, and sent Syu-kung a billet of invitation, who immediately took his chair and came to Sew's house, when there passed extraordinary professions of friendship on both sides. Sew, having introduced his guest in a very cheerful manner, gave him the place of honor. During the repast they talked very agreeably on various subjects, and drank together till it was late in the night. At length Sew ordered his servants to withdraw, and being alone with his guest, drew out a purse of a hundred taels, which

he presented him. Syu-kung started at the offer, fearing some snare might be laid for him, and asked for what reason he made him so considerable a present. "I have a near relation, called Wang," said Sew, "who is falsely accused of a crime, for which he is imprisoned in his native city. He humbly implores your protection, and entreats you to deliver him from the danger he is in." "Can I refuse you any thing in my power?" answered Syu-kung, "but the affair I speak of is not in my district, how then can I meddle with it?"

"Nothing more easy," replied Sew, "if you will only condescend to hear me for a moment. All the proof they have brought to destroy my poor relation, and fix the murder of Li upon him, is, that he was his declared enemy; and, as they cannot discover the true assassin, they suspected my relation, and without any more ado they have shut him up in a dungeon. Now, being informed that twenty pirates were brought yesterday before your tribunal, among whom there are two robbers belonging to Su-chew, where the murder was committed, I make no doubt but these two robbers may be prevailed on to confess the murder of Li among the rest of their crimes, for they will certainly be beheaded, nor will such a confession increase their punishment, at the same time that it will justify my relation, who will forever acknowledge himself beholden to you for his life.

Syu-kung, liking the expedient, promised to bring it to bear, and immediately took the purse. Then calling his domestics, and returning thanks for his entertainment, he got into his chair and returned home. In the mean time Sew was not idle, but he got private information concerning the relatives of these two pirates, and, having found out some of them, entrusted them with his designs, promising great matters if they would engage the pirates to make a confession, which could do them no prejudice; and, to convince them that he did not amuse them with empty words, he made them a present of a hundred taels, by way of an earnest.

This liberality had the wished for effect, and the two pirates consented to what was desired of them. So when they came to be examined, and to receive their sentence, Syu-kung, who was entrusted with that commission, asked them, "how many persons did you ever kill?" The two freebooters replied, at such a time, and such a place, we killed such and such. In such a month, and on such a night, we went into the house of one Li and cut his throat.

Syu-kung, having taken their confessions, sent the prisoners back to prison, and afterwards drew up a process, wherein their answers were formally noted, and concluded with pronouncing sentence. This done, Sew went immediately to the registers, and got an authentic copy of the judgment, after which, taking leave of Syu-kung, he flew away to Sa-chew, and, going directly to the mandarin's palace, who then gave audience, delivered him the packet.

The mandarin opened it, and reading that the murderer of one Li was taken, immediately cried out, "How can this possibly be, since Wang-kya has freely confessed that crime?" As he ordered the prisoner to be brought, to examine him over again, Wang-syau got within the bar and cried out, "My father is slandered, and there is a design to oppress him." This concurrence of circumstances astonished the mandarin, who at once laying aside all his doubts, gave orders for Wang-kya to be set at liberty, which was instantly performed.

The lady Tsyang having heard the news of this sudden enlargement, very plainly perceived that she had done all in her power, and that farther pursuit would be useless. "After all," said she, "since the murder was committed in the night, it is not impossible that I might be mistaken." Accordingly she dropped the affair, and resolved to trouble herself no more about it.

One may judge how great was the joy of Wang-kya. He returned to his house as it were in triumph, amidst the acclamations of his relations and his friends, walking along in a proud and haughty manner. But just as he was entering his door, he was on a sudden struck with a blast of cold wind, and cried out with all his force, "I am lost—I perceive Li—he threatens me—he falls on me"—as he uttered these last words, he fell backwards and expired in an instant. A dreadful and terrible example! A great lesson! There is no deceiving Tyen (Heaven.)

PART II.

CHARACTER — MANNERS AND CUSTOMS — MEDICINE — RELIGION — LANGUAGE — COSTUME — FESTIVITIES, ETC., ETC.

CHAPTER I.*

PHYSICAL AND MORAL CHARACTER OF THE CHINESE.

I regard the intellectual and physical characters of man as things intimately joined together—the body and the mind—as the corresponding halves of unity, which mutually influence and determine each other. Creation is a universe of adjustments, of which the different varieties of human nature furnish interesting examples. The mind of a European has been adjusted to the body of a European, and the mind of a Chinese to the body of a Chinese. Take the goodliest among Europeans, who belong to the Caucasian race and place him beside the choicest among the sons of China, who pertain to the Mongolian; then take the fairest specimen of the intellectual productions of each, and set them together, and you have the following analogy: as is the man in outward symmetry and beauty, so are his works, or the pledges he gives of his mental capacity. I shall, therefore, trace a few of those outward lineaments and proportions which nature has impressed upon a Chinese, in close association with some of his leading habits and natural talents.

The head of a Chinese is broad behind and narrow in front, when compared with the general standard of Europeans. If, according to a very general opinion, the forepart of the head represents intellectual capability, the advantage is in our favor; a conclusion which is warranted by everything that research brings to light. It has been remarked sometimes, that the Chinese have not mingled with the rest of mankind, and so have not experienced that sharpening effect, which one man exerts upon another. But the Chinese empire is a compound of several nations, who had many conflicts with each other before the Christian era; so that, if the rubs and jostlings of men can strike out any thing like intellectual wonders, this moiety of the world must have exhibited enough of this sort of stimulus for the purpose. Christianity will not put them upon a level with us in works of the mind; for Greece had done marvelous things in sculpture, painting, architecture, medicine, and in the sublime and subtile parts of geometrical analysis, long ere the light of the gospel had shone upon her. I anticipate that, when religious culture and the invigorating sentiments of freedom shall have done their work, none of the different varieties of mankind will find reason to complain; what they lose in one respect they gain in another; and it will appear that a beautiful scheme of compensation runs through their whole economy. Of our superiority over the Chinese, the Ethiop, or the Indian, we are not the owners, but the stewards only, and consequently are bound to use it for their benefit.

There is another peculiarity in the head of a Chinese which is worthy of our notice, though by no means so general as the former; and this is a well-marked ridge running from the crown to the forehead. In some instances it looks like a crest, from the sudden and abrupt manner in which it rises upon the surface of the skull; and in some pictures it is represented in its extreme state of evolution, for painters seem to be fond of pourtraying their old men with this very singular embellishment. Now, if we take a hint from one department of modern science, and treat this remarkable rising with the instinctive habits of *perseverance*, *good humor*, and *veneration*, we shall find enough to give feasibility, if not demonstration, to our argument.

First, As to the instinct or faculty of perseverance, by which men are prompted to adhere to opinions, customs, and enterprises, when once taken up. This is acknowledged on all hands to be a characteristic of the Chinese, who have always shewn themselves most unwilling to shift out of the well-beaten track. In their acts, their usages, and their amusements, they exhibit a striking attachment to whatever is old; though it should not be forgotten, that this disposition has been wonderfully borne down and modified by the all-engrossing love of money. Hence, you see them waiting upon foreigners, and making many an excursion out of the customary road to imitate his arts and improvements,

* Several chapters of Mr. Lay's work relative to the war with China, breathing an ultra British spirit, as well as one or two others uninteresting to the general reader, have been omitted entirely, or condensed into less space. They have all been rearranged, and brought into something like a connected order.—Ed.

for the sake of that commanding element. Besides this, it can be shown that their own good sense and taste have induced them to alter many things for greater beauty or accommodation. But herein they use the new, and admire the old.

Success, as gained by a patient application, is nowhere so frequently exemplified as in China. The mere accomplishment of writing a good style is the result only of many tedious years of study and self-denial. A foreigner is eager to grasp the subject at once, and is dissatisfied if he cannot discern the end of a thing before he has well seen the beginning; a native is content to pick up a grain at a time, unmindful of the tardy rate at which the heap is increasing, while the days, months, and years, roll on in rapid course. The beauty of the written character, the finished graces of their composition, the excellence of their silk manufactures, embroidery, &c., the charms of their porcelain, and every-thing else, either of art or knowledge, are the genuine results of patient diligence and application. A Chinese uses no short cuts, resorts to no compendious methods for abridging labor, though he is not without ingenious resources to accomplish an end, but not to save time. Those ivory toys, which we so much admire, are wrought with a patient adherence to work, which, when we consider the smallness of the recompense, is truly astonishing. The Creator has given him a stock of patience and perseverance as an admirable compensation for any inferiority there might seem to be, when he is collated with ourselves, in respect to his intellectual endowments.

Second, Social feeling, or good humor, mildness of disposition, and a good natured propensity to share in the mirth and hilarity of others, are seen wherever we meet with a company of Chinamen. We behold shops as we pass crowded with workmen, ofttimes pursuing different occupations, in perfect harmony with each other. We take a passage on board their junks, and we see that, whether at work or play, in dressing their food, or sharing a meal, a good understanding prevails. If argument or a contested point of right, awakens a storm of voices, it is soon blown over; the discord ceases and all is peace again. To live in society is the meat and drink of a Chinaman; in a company of his fellows he is something—by himself, nothing.

Third, Veneration.—We know that the practice of "licking the dust" before the great ones of the earth is a corelate of despotism, and therefore hear of a hundred prostrations in China without surprise. But if we study the Chinese character a little further than the common limits of inquiry, we shall see that they perform these rites of obeisance where fear can have no influence. They bow their heads towards the ground, to the shades of their ancestors and of the sages who adorned antiquity by the mildness and benevolence of their conduct. The root of their ethical system, or derivation of moral duties, is set in that respect or worship which the younger pays to the elder. Apart from business, the intercourse of natives in China is made up of little acts of homage. The rules of relative duty command an individual to regard a neighbor as an elder brother, and thence entitled to the respect belonging to such eldership. These displays of veneration are not occasioned, then, by dread or hope of gain, but are the spontaneous results of a property essential to the character of the nation. The practical bearing of these facts upon ourselves is important, for they warrant us in assuming, that the Chinese will be ready to admire our superiority whenever it shall be accompanied by demonstrations of goodness. If they are inferior to us in those gifts which are chiefly intellectual, we ought, in practice, to make them feel this in a way that must necessarily secure a portion of those kindly and respectful sentiments with which it has pleased heaven to endow them. A Chinese delights in religious rites and obsevances; let us give him the gospel, that he may find a rational, as well as a pleasant exercise. He looks with feelings of awe at what is excellent; let us earn a share of them, by unfolding the best part of our character to his contemplation. If fear and self-complacency find too much room in the amplitude of his occiput, let us forgive him, and endeavor to cultivate those qualities in him which are truly excellent when directed in their proper channels.

The hair of a Chinese is remarkable for its coarse and uneven texture, so that it is sometimes not easy to persuade a stranger, when he sees a sample of it, that it really belongs to a human head. This circumstance gave rise, perhaps, to the practice of shaving off the greater portion, and leaving the rest to depend from the crown in an elegant queue. The custom was forced upon the Chinese, about two centuries ago, by their Tartar or Manchou conquerors. Before that period, they wreathed the hair into and confined it in a knot, as the people of Lewchew do at the present time. The Japanese shave the front parts of the head for grace and comfort, because the natural covering is so stiff and untractable. Those who lived with us laid aside the practice when they assumed a European dress, but were requested by Williams to renew it again, as they could not make themselves neat and spruce without it. In no respect does the difference between the Caucasian (ourselves) and the Mongolian (the Chinese, Japanese, &c.,) appear more striking than in this very particular. I was one evening passing through the bazaar at

Macao, when the unusual appearance of a child caught my eye, and I stopped to look at it. It was the soft auburn hair that hung loosely over the ears and forehead which formed the chief feature in the singularity; but there was something attractive in his countenance, in his air, nay, in the way in which he held the apple that his nurse had given him. "Dear boy!" said I, as I laid my hand upon his head, with a lively remembrance of my own. The mother of the child was a native; but the father belonged to the English stock, and bequeathed the little creature this head of hair, which, when compared with the rugged *capillaments* around it, shewed like a jewel set upon a black foil. In one of our walks among the streets of Canton, we saw a boy about eight years old, whose head was covered with a native dress of the same kind, and being more merry than wise, we cried "*Fan kwei*," as if he had been a foreigner and ourselves Chinese; which made the reputed father hurry the little fellow along with his best speed, as if he considered the compliment very ill-timed. On another occasion, we met with a Chinese who had red or sandy hair, with very pale eyebrows and eyelashes. As his eyes were peculiarly sensitive to the light, he might be considered as a kind of Albino, though in banter we demanded why he, a *fan kwei*, had presumed to take the garb and habits of a Chinese. The hair, in its texture, did not differ from that on the heads of the rest of his countrymen.

The face of a Chinese is broad, but the eyes are small, the mouth small, and the nose small; hence there is a large space left which is not wrought into feature, if we except the high and prominent cheek bones; so that we may say, in round numbers, that a sculptor would, in carving a bust, have to set a hundred strokes in one case, where one would suffice in the other. The number of lines, the variety of depression and elevation, the harmonious correspondence of the several features, and the nice finish in the face of a European, never appear in their full tale of evidence till we begin to study the lineaments of a Chinese. It is then that we perceive that the Creator has made a countenance of various curvatures and fair proportions the outward seal and stamp of intellectual superiority. Whether the countenance be comely and the head well proportioned, is not a matter of private opinion, but comes at least into the outer courts of mathematics for appeal and judgment; and by no very difficult or doubtful process of analysis we may have a geometry of beauty, with its axioms and theorems; as a proper appendix to the science of perspective. The doctrine of equitable allowance in giving and withholding seems, as remarked before, to run through all the works of creation; and when the face of a Chinese is lighted up with a glow of kindness, or variegated by a smile, courtesy, and good humor, we see little to complain of, but much to admire. The outward manifestations of sentiment fill up all the vacancies, and give in part those touches of life and beauty to the bust, which the art of the sculptor must ever fail to bestow.

In size, the Chinese are not inferior to ourselves; and many of the porters are exceedingly well-limbed, exercise having a tendency to promote muscular development; but in symmetry and compactness of make they are inferior to Euiopeans. Personal strength is considered as an accomplishment by the common people, not less than agility and lightness of motion. The men often amuse themselves in lifting up an axle, with a heavy wheel of granite at each end, especially at times of public festivity and general concourse. The management of this unwieldy instrument of gymnastic exercise requires, perhaps, more skill than strength; so that a stranger unused to it would be often surpassed by his inferiors in bodily power. I learnt from the remarks of a soldier at the hospital, that the use of this is not confined to the common people, but forms a part of military training. Besides this, the soldiers are taught to wield iron weapons of great weight, which we see sometimes exposed for sale at shops in the suburbs of Canton.

The knees of a Chinaman are often too far apart to allow him a natural grace of movementin his gait. This, I believe, is born with him, though I once thought it was owing to the grotesque manner in which children are swaddled and dressed in their infancy. Instead of the long white robe and snowy cap, with its delicate fringes of lace, which seem so in keeping with the softness and innocence of babyhood, all the habiliments of an adult are crowded upon the little creature, so that it looks like an old person in miniature. A Chinaman treads the soil like an English tramp, with his bag slung at his back, trudging in quest of employment; but there is neither firmness, dignity, nor elasticity in his step; while the rest of his person is pliant, so that he shifts his attitude, stoops in the act of obeisance, or moves his hands, with ease and decorum. There are few exceptions to this divergence of the knees. I remember a servant at the house of an acquaintance, who was tall, and used to enter the room with a certain majesty in his gait that often excited my surprise. At first I could not account for it, but at length by chance I took a glance at his knees, and observed that they were placed as near each other as was consistent with the freedom of their motion.

After the physical character of the Chinese, or their natural furniture of mind and of body, we are to consider their moral cha-

racter, or what they are as the creatures of education and custom. It is an abuse of terms to say that they are a highly moral people; for true morality resides in the heart or understanding, and must be reared upon a right knowledge of our Creator in all his ways and works. A morality that forgets one half the decalogue must be wondrously deficient, however complete it may be in the other. I think, however, we may affirm, with a considerable degree of certainty, that the moral sense is in many particulars highly refined among them. From childhood, the value of many relative duties is graven upon the mind by constant inculcation, and all that is forceful in argument or beautiful within the domains of nature, is laid under contribution to give effect to moral induction. Respect to parents and elders, obedience to law, chastity, kindness, economy, prudence, and self-possession, are the never-failing themes for remark and illustration. And it cannot be denied that several of these are practised by not a few, and one or more by almost all, with such few exceptions as one would be readily prepared to meet. But where practice is defective theory is correct; the individual approves and admires what is good and just, and esteems his neighbor in whom they are found. If taxed with the improprieties of his own conduct, he pleads his infirmity, the hardship of his case, or the force of temptation, but seldom presumes to question the truth of the law. Some have been heard to complain of their vices, as the first in the list of their misfortunes; and I dare say that many others will be found to echo the same lamentations, when we reprove them with a spirit of meekness, or listen to their tales with the interest of a neighbor. Moral culture in China seems, with all its intrinsic and extrinsic defects, to have made a breach in some of the outer walls of Satan's kingdom, which missionaries will take advantage of, when a sufficient number shall have arrived in that country to carry on the siege in the regular way.

There is a point in their moral history, however, which has often engaged my reflections, and shews very strongly what the habits of self-possession are, if they be only educational, when put to the proof. A Chinese is even good-humored, and moderate, amidst the common rubs and buffets of life; but if the calamity be beyond the ordinary calculation, he raves like a madman, or stands distracted, without the power of recalling his thoughts or directing his actions. It is somewhere said of Esau, that "his anger did tear perpetually"—a phrase which seems strongly applicable to a Chinese, whose anger or grief pulls him in pieces, and leaves him no point of reset, no place where he can rally or muster his disordered forces. When I have seen a poor creature sometimes thus racked and torn by a passion, I have asked myself, whether we do right in checking all displays of temper in our children in their intercourse with each other. Is not the heart unburthened on one side, and patience taught a lesson on the other, in those rough reproofs which they often get at the hands of each other? These questions might be treated as dependant upon the answer to another, namely, which is the best instruction as to permanent effect, education with her forms, or hardships with her realities? But whatever answers be given to these questions, this tendency to be overborne by passion is a weakness in the constitution of a Chinaman, which education might amend, but the grace of God alone can cure. What has led me to this conclusion is this, I perceive that his intellect is precisely in the same situation. Allow him to follow his own course, with ample space for consideration, and he will move on fairly enough, and you esteem him an ingenious and clever man; but summon him to thought without notice, and you conclude him a fool. If this remark be just, this defect belongs to the understanding, is a part of his heritage, and therefore can be remedied in the best way by an augmentation of his knowledge, and by the exercise of the appropriate functions of that faculty.

A Chinese is licentious in the general turn of his ideas, and makes a public display of those forbidden pleasures which in many countries are somewhat screened amidst the shades of retirement. The floating abodes for ladies of pleasure are generally of the gayesst kind, and are consequently the first thing to attract the traveller's attention as he draws near the provincial city of Canton. These unfortunate women seldom parade the streets, except when they form a part of some public procession: so that here we have something like a regard to what is outwardly decent and fitting. It is a rare thing to see a man intoxicated abroad in the streets, as the time of jollity comes after the business of the day, as the sequel to the meal. By this means the outward graces of good order are preserved in the streets at night, and the evils of excess, when they occur, are not a little softened and subdued. If two men are seen walking hand-in-hand, it is ten to one that they are both flustered with drink; as they draw near, the face dyed with a deep red, and the eyes gorged with blood in their superficial vessels and set fast in their sockets, demonstrate that the persons have taken more than their usual allowance of strong drink. "Redness of eyes," as a sign of intoxication, is very conspicuous in the Chinese, as it was in the days of Solomon among the Jews.

A Chinaman is a man of business, and therefore understands the value of truth; for if small concerns may be carried on without

it, yet it is impossible that mercantile transactions of any extent can be conducted with any success at all where this virtue is practically disregarded. The standard of honesty is perhaps as high in China as in any other country. I say perhaps, not wishing to be positive or dogmatical about the matter; for as we have no other guage but an induction and comparative statement of many particulars, it is not easy to speak with accuracy where every attempt to draw the line or suspend the plummet would encounter a multitude of exceptions. Strangers who have known this people during the longest space, speak in the best terms of their integrity. Thieves of a most dexterous kind, and rogues of every description are plentiful in China, because she has a swarming population to give them birth, but they are not numerous enough to affect a general estimate of the national character. If interest have taught a Chinese that honesty is the best policy, nothing save a goodness of heart can have taught him generosity, of which examples are by no means uncommon. A friend told me an instance, a short time since, which happened within the range of his own experience. A gentleman owed a native merchant a large sum of money, for which he had given a bond as a security for the debt. The former found an opportunity of returning home, but before his departure he went the usual circle of calls to say farewell, and among the rest to his creditor. This adieu was accompanied by observations which were something like these: "It gladdens my heart to think of returning to the land of my forefathers; but how is my joy changed to sorrow when I recollect that I am to leave this country without discharging my obligations to you." "If that be all there is to make you sad," answered the generous native, "we can soon settle that." So saying he went to the draw, drew from it the instrument, and tore it in pieces. I regard such acts as these, not as the spontaneous productions of untutored nature, but, when they occur in any frequency, as the results of moral training. A somewhat extensive observation of mankind in different positions, as to moral, social and civil influence, with much reflection upon the subject, has brought me to this opinion: *Natural endowments of intellect and feeling are by implication the gift of God; but a conscientious habit of rendering to every one his due—of shewing compassion to the poor or generosity to equals, is an acquirement.* And I am persuaded, if we expect any thing like correctness of principle where education has not been at work, we shall be mistaken: travellers are often deceived by an appearance that looks like it, but experience in the end proves it to be a shadow. In husbandry, we never look for a harvest without tillage, whatever may be the natural virtues of the soil; nor may we, in morals, ever expect to see any *honestas*, or what is becoming in principle, till mental culture has done its work. The Chinese, therefore, go rightly to work, and shew by their practice that they consider moral goodness only as the issue and recompense of moral training. It might be well for us Christians to take a leaf out of the Chinaman's book; and, instead of complaining so egregiously of the depraved condition of our poor, conclude that we are not entitled to expect anything else till we have furnished them with a good stock of civil and religious knowledge.

CHAPTER II.

A CHINESE WOMAN.

The face of a Chinese female is distinguished by its breadth, and the smallness of the mouth, nose and eyes; so that, as in the male, when the features are at rest, there is an apparent vacancy, or at least a great lack of expression. I have viewed several hundreds at a theatre, when they were collected in the front gallery by themselves, and the idea produced by every face before me was that of incompleteness. The admiration of a white skin is so prevalent, that a great many help the defects of nature by the applications of art, which increases the sense of vacancy in the mind of the beholder. But no sooner do evil or good nature sparkle in the eye and the lower features melt into a smile, than the deficiency is no longer felt. The smile of a Chinese woman is inexpressibly charming; we seldom see anything like it, save when the feelings of delight and complacency beam from the eyes of a wife or mistress upon the object of her choice. The eyebrow is sometimes thin and finely arched, which is reckoned one of the highest points of beauty, and might remind us of some of those perfections which classic story has dedicated to the Queen of Beauty. When the face is viewed in profile, there is something seen like a receding from the chin to the highest point of forehead, or to speak in technical language the *facial angle* is less in Chinese ladies than in our own. I remember

once being struck with a lady who, by her remarks and smiles, made all gay around her. Her complexion needed no paint, her features were well proportioned, and her teeth like a row of pearls. Kindness and good humor gave a beautiful temperament to every part of her face: the eye was satisfied, till a side view all on a sudden brought this recession of the whole visage under notice; and I had then much ado to persuade myself that it was the individual I had just been admiring.

In the general outline of the person, the Chinese females differ from those of the Caucasian variety nearly as much as they do in the form of the head and the lineaments of the face. We miss the expansion of the hip and the graceful flexures of the rising breast, characteristics which both nature and art have conspired to stamp as singularly feminine among those nations where the understanding and the heart have reached the highest pitch of refinement. The dress of the Chinese females, which is perhaps the most becoming in the world, renders these attributes of a good figure unessential. It is considered as a grace that the shoulders should be low—a quality that belongs to woman in contradistinction to man. A Chinese who explained the ideas of his countrymen on this subject, shrugged up his shoulders when he referred to the characteristic of man, and let them fall as demonstrative of what pertained to womanhood. A curiously wrought collar surrounds the neck, while the vesture hangs loosely from the same point as from a centre, and so favors this admired sinking of the shoulders. The arm is generally well turned, and therefore comes in place of the neck for the display of natural beauty. The sleeve is short and large, with an embroidered border; so that by a slight motion of the arm the greater part of it may be seen, while the gorgeous needle-work helps to set off the fair complexion and the rounded form. The fingers are long and taper, with their ends embellished by nails that in their length do not agree with our idea of what is most becoming. The encouragement given to the growth of the nail seems to have two effects; it keeps the tip of the finger from enlarging, and prevents the nail itself from widening after it has parted from it. The groove on each side of the nail is very deep, so that they can fasten an artificial one of brass for playing the tsing, an instrument strung with wires, with no other means of confinement than the inflection of its sides. This groove appears deep in my own case, but these curious plectrums would not stay a moment upon my finges when applied to the instrument just meationed. The love of effect induces them to wear tips of silver upon each of the fingers on some occasions when the presence of the guitar or harp does not render their use a matter or necessity. In all this we may easily forgive them; human nature loves to display its perfections on one hand, and to heighten them by the inventions of art on the other.

But there is a matter in which we must ever be at odds with them, and that is, the practice of destroying the foot. At five, the rich man's daughter has her foot so firmly bound that, in the native phrase, the whole is *killed*. The foot below the instep is pressed into a line with the leg, to add to the height of the little sufferer, while two of the toes are bent under the sole, that its breadth may be only of the least dimensions. The agony of such a process it would be hard to estimate; but it is said to last about six weeks, when I suppose the wasting of all the parts and the cessation of many of their functions have rendered the whole insensible to pain. This insensibility to pain is perhaps confined to the outer parts, for the chief person belonging to the temple of the island of Honam stated that his sister suffered much anguish in the sole of the foot, or rather in its lower and more central parts. To some inquiries as to whether this practice of destroying the foot was not attended with similar evils in after-life, he said no; and as he was a man of intelligence his verdict may be relied upon. Among the multitudes that come for health and cure to the hospitals, no one has yet been met with whose ailments could be imputed to this source. This is a curious fact, and such as might well lead us to desire a more intimate acquaintance with the anatomy of this morbid organ, that we might see how nature, under the pressure of so great a calamity, has contrived to maintain the intercourse of the arterial and nervous system, and keep the limb from being materially injured by it. The development of the muscles which form the calf of the leg being checked, the limb consequently tapers from its socket down to the foot, without any risings or inflections. This is regarded as the perfection of beauty by the Chinese, who say the knee of the female is not protuberant, like the knee of the male, and is so well covered, that she can remain kneeling a long time without inconvenience. It is perhaps less throughout its length than when the foot is allowed to retain its natural size; but whether this be from the want of exercise, which ever acts as a stimulus to muscular deformity, or from the lack of nutriment through functional disturbance, I cannot take upon me to say; but I suspect the former is the real cause; otherwise the matter would grow from bad to worse, till the whole was destroyed by atrophy.

A foot two inches in length is the idol of a Chinaman, on which he lavishes the most precious epithets which nature and language can supply. But its beauties are altogether

ideal: for, when stripped of its gay investments, it is a piteous mass of lifeless integument, which resembles the skin of a washerwoman's hand after it has undergone a long maceration in soap and water. The sight of it is well fitted to excite our compassion, not our commendation—a beautiful limb crushed into a heap of deformity! The thought of seeing a Chinawoman's foot might awaken a smile, but I think I might defy the most merry-hearted to laugh, when the loosened bandages had disclosed the sad reality to his eye. But fancy has played her part so well, that this piece of ruined nature, which is seldom or perhaps never seen by men, is treated as the prime essential of all feminine beauty. "The foot of a native woman," said I to a Chinese acquaintance, "is very handsome, so that it is a great pity to spoil it." He smiled with much satisfaction at the compliment, but would only allow that it interfered with the gait: "They cannot walk so well," was the amount of his concession in my favor. He was so blessed as not to know the real state of this organ, and therefore his admiration had no alloy. Custom rendered my eye so familiar to the small foot, that a Chinese lady would scarcely seem to be complete without it; but it was my misfortune to have seen it unmasked, and therefore I could not sympathize with him. To shew that there is something like masonic secresy about this small foot, I need only mention that the servant, when her mistress proceeded to unwind the bandages, blushed, and turned her face to the wall. It was the custom in former ages for the dames to wear long robes, which swept upon the ground, and kept the feet out of sight; it would be an ingenious device for the ladies to restore them again to use, and allow the instruments of progression to retain their natural size in the asylum of a long train. Poets might still celebrate the little "golden lilies," in conformity with hoary custom; and it would be indifferent, as to the morality of the thing, whether he said a foot was only two inches long, which was thrice that length, or called that the perfection of beauty which is in truth only a mass of deformity. Should Christianity begin to shed any of her fair beams upon this vast empire, this cruel and revolting practice will be dropped, as unable to bear the light. In walking, the knee-joint does not bend, so that any one may imitate the much admired mincing gait of the country, by stepping with only a rotary movement of the hip-joint, and keeping the knee and ankle stiffly in one position. To ornament and to relieve the stiffness of this mode of progressing, the body is thrown into an assortment of ever-varying inclinations, whether the fair owner sit or stand, while the arms are always shifting their state, both to display their own peculiar graces, and to give effect to the whole of the person. In walking, the body reels from side to side, so as never to appear upright. Right lines and perpendiculars are proscribed by the rules for regulating the carriage of the body, as well as by the canons of pictorial beauty. I had almost forgotten the fan, which in China, the land of its nativity, is managed with an address and propriety that give a force to every thing that is eloquent in speaking or acting. Furled or unfurled by a slight jerk, it gives a smartness to the ebbs and flows of resolution. A soft waving accompanies the feelings of tranquility; when held obliquely before the face, it is to hide the consenting smile of affection from the half-despairing lover; and thus we might follow it through all the evolutions of the heart and the understanding, as they influence the outward man. Its use is begun very early. I remember once meeting a little girl, tricked out in all the garb and proprieties of a woman, who held an elegant one of feathers in her hand, which she raised, with the exalted finish of decorum, to cover her cheek from my view, as I passed by. I had taken a full inventory of her charms as I advanced towards her, and therefore there was nothing to hide from me among the elements of a very pretty face. "I have a great mind," said I to a friend, "to put her into my pocket for being so affected." There is a natural attractiveness in modesty that renders it pleasing, whether it be real or affected; and perhaps the outward habiliments thereof are never worn for any length of time without producing a wholesome effect upon the mind itself. For as the heart influences the outward conduct, so the outward conduct influences the heart, though confessedly in a less degree, as the inferior part is acting upon the superior. So that while the mother makes her daughter more engaging by clothing her with this shame-facedness, she strengthens the force of native modesty.

Constancy, habit of respect, and the social feeling, seem to present themselves in the light of easy recognition in the female character. Let us say a word or two on each respectively. Chinese stories are full of examples of love that knows no limits. "There is only one heaven," said a forlorn maiden, when her parents upbraided her for spending her days in sorrowful libations of salt tears at the tomb of her lover; "and he was that heaven to me!" The deep well and the flowing stream have often borne a melancholy witness to the indissoluble nature of female affection. "Rather than resign that person to another which was plighted to only one, I will plunge it into the water, or suspend it upon a halter," has been the sad resolve of many an one who knew not that the Highest had forbidden self-murder. But the consecrated stories of Chinese antiquity will not, perhaps, furnish a more pleasing specimen of

this sort of constancy than the following:—"In one of the Dutch settlements among the islands of the Indian archipelago, a gentleman of high standing in the community lost a much-loved wife, which rendered home so melancholy to him that he forsook it, and endeavored to pass away the heavy hours of mourning among the solaces of kind friends. Among his acquaintances was the alderman of the Chinese ward, or *kampong*, who, with the true urbanity of his native country, invited the disconsolate husband to spend the evenings at his house in some of the social games for which China is so distinguished. The host being childless had adopted his niece, and had brought her up with all the tenderness and hopes of a fond parent. The visitor often saw the young lady on these occasions, and felt it no more than a matter of good breeding towards the foster-father to notice the object of his affections. Words of civility were soon changed to terms of love, and an accidental acquaintance ripened into a well-founded friendship. As soon as the uncle discovered what was going on, he forbade the continuance of these visits, feeling, perhaps, that if his niece and foster-child should marry a foreigner, his name would be put out, and his posterity cut off, or be merged in an alien stock: for the rank of the gentleman would scarcely allow pride to think of her degradation by such an alliance. Difficulties are often-times but the mere incentives to action, and so the lover forthwith sent a message by one of the young lady's female friends, in which he advised her to make her escape from her uncle's "guardage." She replied, that for the sake of him she was willing to make any sacrifice, but she dreaded a curse which her offended relatives might invoke upon her, and therefore could not come. Here an effectual bar was placed in the way of their union, and the uncle seemed to have gained his point without the possibility of miscarriage. But, alas! for all his designs, Missy would neither eat bread nor drink water; and in this resolution she persisted till her friends saw only this alternative—a marriage with a foreigner or the grave, and, as the least of two evils, were obliged to choose the former. There was only one stipulation insisted on and gained by the uncle, and that was this—during the life of himself or the aunt, the niece should not quit her foster home. In compliance with this condition, the husband was obliged to take up his abode in a Chinese dwelling, and here it was that the writer of these remarks had first the pleasure of an interview. In one of our rides he kindly told me this little story of his courtship. At the conclusion of it I was very anxious to know what sort of a companion he had found her; for, thought I, the ladies who are bred and brought up in such sequestered spots, where they have nothing to think of save the adornment of their own persons, or the little gossip of the neighborhood, can never indulge a thought about any thing beyond their own gratification; so I asked if she took any interest in his enterprises. He answered, "Yes, the greatest; there is nothing that can give me either pleasure or pain which escapes her anxiety." The gentleman was handsome and in the prime of life—the lady was small of stature, and when in chapel was, in fashionable phrase, "laden with jewels." I think the reader will join with me in wishing them many years of earthly prosperity, with all the delights of connubial bliss, and, what is infinitely better, the grace of God in their hearts, to fit them for an eternal union in heaven.

A native of the United States married a Chinese female, who had never felt the benefits of education, and therefore could scarcely have learnt to cultivate this sentiment by lessons from those who were older than herself. She followed her husband to America, and afterwards back again to Macao, where a friend of mine paid her lord a visit. On his return, I asked him how she demeaned herself towards her better half; "With great respect," was the answer. And this testimony in her favor was not solitary; for the captain who conveyed the pair to the other side of the Atlantic declared he had never met with such passengers before, and that the wife rendered the services of a stewardess unnecessary in the cabin, and with her own hands kept every thing in an admirable state of order and neatness. The short story of this female seems to shew that the feeling of respect is a natural gift; and though it is, in all instances, cherished by the fashion and received opinions of the country, it is even in the most unfavorable cases ready to expand itself spontaneously. Everything we see among the poorer sort of people has some reference to this habit, something to shew that the law advised by the councillors of Ahasuerus is understood and cheerfully obeyed in China, among the low as well as among those who are by rank nearer to the authorized precincts of custom and tradition. There is, however, nothing abject or mean in this deference, either in principle or practice, for the air of a Chinawoman has a majesty about it which is only compatible with sentiments of freedom. The tone of her voice and the glance of her eye indicate a consciousness that she was born to be despised. Some have talked about the degradation of Chinese women, and imagined that they had found arguments to authorize an opinion to this effect, in what they saw in transient visits, or heard in conversation while on the shores of that country. At this I am not surprised; for, when a stranger sees that the lady of the house is not entitled to receive any civilities

or acts of courtesy from the friend of her husband, and forgets that this interdict is founded upon motives of propriety, consecrated by the usuage of the earliest times, he is very apt to think her slighted, and that those apartments which the Chinese have decorated with so many flowery names are but a sort of prison.

Very small occurrences sometimes give a different aspect to the matter. The truly excellent Beale, who has devoted so much money, pains, and skill, to the rearing of the fourfooted and feathered tribes in his menagerie, often receives visits from the higher ranks among the natives, who come to view the beauties of his retreat and to share in his generous hospitality. On one occasion, while I was living at Macao, the female relatives of the chief magistrate of that place honored him with their presence. The party amounted to about fourteen, and came with a long train of female servants, all of them, maids as well as mistresses, borne in the capacious and elegant sedans which in China form an admirable substitute for the carriage. Apart from the train of "honorable women" were several well-dressed men, who not only formed the escort, but discharged little offices of attention when necessary. I well remember the act of graceful obeisance with which one presented an elegant pipe to one of the ladies that he had just lighted for her. In addition to the waiting-ladies and gentlemen were the insignia of office, the shout of a noisy gang of harbingers, and the din of the far-resounding gong, all which always precede the magistrate himself: in a word, there was nothing omitted to shew that custom allowed the ladies a free participation in all the honorary appendages of office, while the duties thereof were of course confided to their husbands. The ladies were handed out of their chairs by their female attendants, and led up the steps by the same hands, the small size of the foot making such assistance by no means superfluous. Their attire was gorgeous in the extreme—the richest embroidery upon the most showy colors; but it formed a striking contrast to the admirable simplicity of their whole demeanor. Not a shade of affectation could be seen, nor could the eye of scrutiny detect any hint to shew that they were conscious of the display they were making. As I stood at my window surveying with intense interest the whole of this scene, I could not forbear asking myself, "Is this what some call the degradation of Chinese women? Who would not gather from such specimens as these, that the deference which a wife pays to her husband is spontaneous on one part, and a cheerful compliance with a wisely-ordered usage on the other?" It is however, my study to tell the whole truth, whatever partiality I may feel for the people, or whatever pleasure it may afford me to rdwell upon those things that tend to their honor. The wiser portion of the Chinese moralists discourage polygamy, but the higher sanctions of Christianity are still wanted to give the desired effect to their salutary lessons. The person of the husband is the estate in fee simple of the wife, over which she is to exercise absolute authority while living, without payment of rent or service to any except to the Saviour himself, who is the Lord paramonnt of every thing we hold and enjoy in this world. The induction of another wife into the sanctuary of home is a defeasance of her natural rights, strips her of part of her privileges, and subjects her to a kind of comparative humility. Polygamy is not practised by all, and is seldom indulged in till the husband is advanced in years. It appears that by far the greater number among the rich, as well as all among the poor, reap the solaces of connubial bliss, without suffering this hemlock to grow in their furrows. A few, from the surfeit of too much ease and prosperity, indulge in this practice, and a few more have recourse to it for the sake of building up their houses with an heir, or a more numerous progeny; but I think it should only be regarded as a departure from a good and wholesome usage which has assigned only one woman to one man. On this subject I will not be positive, for far wider investigation is necessary before an observer would be in a capacity to sum up the evidence, and pronounce to what extent the females in China suffer a diminution of their happiness by an indulgence of this sort. The anxiety of parents to see their daughters provided for in the houses of the great, and to reap a personal advantage from noble alliances, may often tempt them to offer their daughters as second wives, before the demise of a first has made room for them. 'Let my daughter sweep your house,' (the terms in which a parent sometimes proffers his child) is not always the language of a courtesy which aggrandises *yours* and villifies *mine*, but a transcript too often of those feelings which poor circumstances on one hand, and the love of splendor on the other, are so apt to breed in the hearts of the discontented. I once saw some traces of this in a play that was exceeding well acted. A poor youth, noted only for his moral and literary worth, was represented as deeply in love with a beautiful young damsel of mean parentage, but the father as determined to promote his daughter to the notice of the court. He meets the piteous addresses of the unhappy lover by enumerating the different kinds of drudgery she would be obliged to undergo, were she affianced to one so stricken by poverty; this detail he accompanies with a pantomimic action of the most exquisite sort, and concludes the whole by kicking the poor fellow out of his house. His

daughter is advanced to court; and this satisfaction of the father and the misery of the lover are thus rendered complete. A venerable old man meets the latter in his solitary wanderings, compassionates him, and by his influence gets him an appointment at the palace, where we see him as cup-bearer to the princess and his now exalted fair one. A pull in the sleeve, by way of recognition, only adds fresh sorrow to his cup, already overflowing, and he seems to be plunging from one depth of desperation to another, till by some accident his merits are discovered by his prince, who, as a seal of his royal approbation, gives the disconsolate menial the best thing within his power, which was no other than the fair damsel for whom he was dying. Providence does not always decide thus wonderfully in favor of the good, lest the stamp of true virtue and patience should be annihilated; and so, many a maiden is withdrawn from the hopes of some worthy youth, and placed in the gay seclusions of a wealthy paramour, while her heart is languishing for the smiles and content of a cottage.

In treating of this feature, we have wandered in various excursions, but, perhaps, not without advantage, nor beyond the precincts of rule, for every gift of a mental kind, all our natural instincts, must be regarded, not merely in the abstract, but as they are modified by our intercourse with society: sometimes they are stimulated to unfold themselves in all their fairest proportions; at others they are so cumbered and choked by the overgrowth of evil and conflicting habits, that their existence is rendered very doubtful. The sentiment of respect in the breast of a Chinese woman will flourish, and bear fruit and flowers, under good usuage; but we must look for no such things where injustice has called other feelings into action, and by long continuance has conformed them into habits. I have seen wives cast off this disposition, and give vent to their angry passions in all the severity of language and attitude. I heard one, among other things, tell her husband that none but a *fan kwei* (meaning such as myself) beats his wife; for it seems that he had so far forgotten the tenderness of the sex as to inflict corporal chastisement upon her, and therefore the consciousness of ill-treatment prompted her to accompany her epithets of reproach by the most offensive comparisons.

The third and last of the natural habits strikingly developed in the character of a Chinese woman is the social feeling, or that propensity which knits the heart of one human being to another. We have shewn, in a former chapter, how greatly a Chinaman's happiness depends upon the indulgence of this social propensity; nor are we without proofs that the woman is constituted like himself in this respect. In the forenoon the sedans are wafted in various directions by the nimble steps of the bearers, and followed by one or more female attendants, according to the rank of the person. These vehicles contain the ladies who are going to spend the day with their friends, as I infer, because they are chiefly seen in the forenoon and at day-fall. Those who cannot afford a chair walk, accompanied by a little girl, who in the capacity of a servant, carries a box of necessaries, or a bundle filled with articles belonging to the mistress.

I have occasionally at Macao observed, a lady thus furnished out for the day with her best attire and her best looks, setting forth between six and seven, doubtless to spend the day in the mutual exchanges of sympathy with some sister minds. In such a simple instance the social propensity showed itself in its most undoubted and most amiable form. This love of society must be the great charm of life, the bond of unity at home as well as abroad: the mistress is united to her handmaid, and the handmaid to her mistress, by it. Where more than one wife lays claim to the affection of a husband, the uneasy sensations of rivalry are softened perchance by a spontaneous wish to rejoice or condole with another. On the stage, the good old rule of one wife is generally adhered to, so that I have not been able to get any hints from that quarter as to how this matter works in practice; but perhaps the following story may serve to shew that there is a community of sentiment running through all the relations of the female department of a household. A friend and myself called at the house of a great merchant to pay our best respects to his remains, as they lay in state. We found a large hall fitted up so as to resemble a place consecrated to some deity, with a copious display of all sorts of things for the use of sacrificial worship. The insignia of rank, a multitude of things either for comfort or embellishment, and a host of male and female attendants in imagery, were set forth in order, waiting the last ceremony of burning, that their spiritual essence might follow the manes of the dead into a region where a little reflection might teach a man that no such things would be required; for surely paradise ought in theory to have enough to make a spirit happy, without being obliged to have recourse to the meagre entertainments of earth in order to eke out its joys. In this hall, an extemporaneous cloister was formed by curtains of net-work, made, if I mistake not, of a tough sort of Chinese paper. This apartment contained the ladies of the family, who assembled there, clad in white weeds, to bewail the dead in their character as mourners. Ever and anon the curtain was lifted, that the inmates might have a glance at the strangers, and the theft as often betrayed by a laugh that was irre-

sistibly charming. But as soon as we turned to see who the fair offender was, the curtain dropped and shut her from our view. After we had staid some time in this hall, and had taken a farewell view of the coffin in its retirement behind the altar, we were conducted to view the gardens, which, from the illness of the owner, had been neglected, and seemed to a fanciful view to be in heaviness for his loss. Here we spent a few minutes in remarking upon the lake, with its bridge and its rock-work, the summer-houses, and the various works of art and nature. As we were measuring our way back, just as the turn of a corner brought us in view of a door, one of the ladies issued from it and crossed the passage; her example was followed by another, and so on till the whole train had passed in order before us. Not one gave a hint that she was conscious of our near approach, either by a look or a step more hurried than usual. They not only had watched our appearance at the turning of the corner, but had so well calculated the relative proportions of speed and distance, that the last individual of the train quitted the spot just as we reached it. The ingenuity of this plan to indulge us with a view of themselves does not seem so characteristic as the social feeling with which it was conducted. All were content that every one should share alike in the privilege of displaying their persons, or of obliging the stranger with a sight of those countenances with which he had shewn some desire to be better acquainted.

When Chinamen are asked whether their countrywomen can read, they commonly answer no, with few exceptions. But there is an ambiguity in the phrase that is made use of on such occasions, as it may either mean a capability of perusing the ancient classics with advantage, or a knowledge of letters sufficient to enable the person to read a letter, tales, and the minor works of instruction. The proportion which these two kinds of readers bear to each other is perhaps about as three to one hundred: a learned education is bestowed upon few, but the instruction of the many is not altogether neglected. In my own experience, the ladies were said to be the first to understand the New Testament; a circumstance which shews that they are not unused to mental application. They correspond with their husbands and relations when at a distance; and I see in a *Letter-Writer*, there are models of an epistolatory kind for women as well as for men. Among the poorer classes, at such places as Macao, many hundreds might be found who cannot read; but the instruction of the male children is very much neglected also, owing to the straitness of the poor man's circumstances. But even here we once met with the little daughter of a cottager who went to school with the lads of the village that she might imbibe the wisdom of better ages. We must not forget that the Chinese mode of teaching the language, and every thing besides, is very tedious, so that an ordinary acquaintance with the written character is the labor of many years. The arrangement of their characters is a monstrous inversion of the natural process of reasoning, and gives rise to methods of tuition that lay the greatest stumbling-blocks in the path of the student. Analysis has never helped them to a system in any department of intellectuals, so that the student is obliged to plod onwards, picking up knowledge piece by piece, without any logic to brace known facts together, or to assist him in the discovery of new ones. The natural force of the mind often overcomes these obstacles, and methodizes its stores, and converts them to the purposes of real life; but this can only take place where there has been much study as well as great talent. If this be a correct description of their literature when it is dealt out to learners, we shall not be surprised to hear that only a few ladies have made a great proficiency in the knowledge of its doctrines, and may thence be said to read *tuh shoo* in the learned men's acceptation of these terms. We know from their stories that it is counted honorable for the fair sex to read with the understanding; for when the writer is fain to heap all the precious things of heaven and earth upon the head of his heroine, he does not forget to mention her skill in antique lore. While sitting by my teacher one day, I shewed him a passage for his exposition, which in one part was capable of yielding a proper sense whether it were read upwards or downwards, or, as with us, backwards or forwards. This he pointed out with a smile of self-complacency at the discovery he had made. I asked him if such a practice was common among the literary refinements of his country; he said no; but upon recollecting himself observed, that ladies, in letters to their husbands, sometimes adopted it for the sake of shewing the earnestness of their affection, as it was very difficult. Now this device requires not only great labor, but an extensive vocabulary, which cannot be had without reading and study.

Upon these considerations, I am unwilling to allow that it may be said with fairness that the women in China are uneducated, and think we ought to have grounds more relevant than have hitherto been furnished, before we can safely pronounce an opinion as to the average state of their literary acquirements. As to the moral instruction communicated by mothers, relatives, and governesses, we have no materials for an opinion, save the little hints and incidents we collect by the way. In passing through streets less frequented by foreigners, old and young come forth to gaze; and we see now and

then a bevy of fresh-looking damsels, clustering around the door of some house, as if it were a seminary for young ladies. As they are too well dressed for sempstresses or embroiderers, one might well ask what they are occupied about in the domicil of a matron, and a ready conjecture would be, for the cultivation of their minds. Strangers are always surrounded by a noisy crowd of vagabonds, so that any inquiries that would satisfy the mind of a traveler cannot be made on such occasions. At the theatres we see ladies with their little ones cheerfully undergoing the charge of the nurse, not for want of servants, but from a love to their offspring. Their chair-bearers convey the mistress, her child, and a box filled with many sorts of luxuries, to the place of entertainment, where her pleasure seems to be parted between the players, her friends, and her little one. A Chinawoman is not only domestic at home, but carries certain pleasing symptoms of this habit abroad. This she would not do were her mind left without culture. Poverty can scarcely enforce an assiduous attention to duty where the heart has never felt the benefit of useful lessons; so that we may be sure that the invariable attention of the Chinese lady to what becomes her as a mother and a wife, is founded in principle, which we know is the child of instruction. While a lady is young, she bestows no ordinary pains about her person; the putting on of fine apparel, the decoration of her head, and the painting of her face, seem to constitute a part of her business; but when age has begun to contract her features, and to whiten her hair, this care ceases. Her raiment is then plain in the extreme, whatever may be her rank; her hair is smoothed, without a single flower, jewel, or pin to cover its faded lustre; all is plainness; no attempt is made to conceal the encroachments of old age; the truth is fairly acknowledged. The daughter is dressed with all the "pride" that circumstances can afford, and the mother takes her seat behind her, as if well pleased to wear the youthful maiden as the best ornament of her own person. And who would not congratulate her for such a mixture of good sense and amiable feeling?

As to infanticide, it would be the part of prudence to speak in a whisper, lest the Chinese should overhear, and ask whether in our own country mothers are not sometimes driven to murder their offspring by an overwhelming dread of shame, or the fearful consequences of bastardy? But where lies the blame, on whom is it reflected, but on us males, who always deal out to the unfortunate person any thing and every thing save that which she would most certainly have found at the hands of her Savior—forgiveness? A man shall be allowed to repair his misdoings a thousand times, but for a woman there shall be no place for repentance. In China infants are destroyed, as we learn from edicts published by magistrates, condemning the practice in the strongest terms of disapprobation; but under what pressure of hard circumstances we know not. We hear much about it in this country, but very little when in China. Some of my friends have on one or two occasions seen an infant lying in the canals about the city of Canton; but these sights are rare. I myself saw nothing so horrid while I staid in the country, nor met with any one who could take me to a spot where such a thing was to be seen. The river is studded with boats of an elegant appearance, which are tenanted by women of pleasure; whether the infants which have sometimes floated upon the water, or lay exposed upon its banks, had been thrown out by them to avoid the expense of nurture or a funeral, is uncertain. The rare occurrence of any such instances leaves us at a loss for conjectures, and proves that, among a swarming population of indigent people, such deeds are none of their customary doings. I have heard it stated in public, that female babes are picked up by the dead-cart each morning at Canton, often sadly mutilated by the swine. In dealing with such a statement, one has only to remark, that pigs have always the honor of being carried by two men when they happen to form a part of the passengers in the streets of Canton. It was never my good fortune to see any of these animals afoot, for reasons which will be obvious to any one who has ever visited a large town. The streets of Canton, too, are so narrow that no cart could pass through the principal thoroughfares; and, in the absence of sewers, all the excrement of the city is carried in large buckets, suspended from a pole, borne upon the shoulders of men, who get their living by this kind of labor. I have met them more frequently than I wished at this necessary yet filthy task, but never saw the dead infants in their vessels, nor heard any of my friends say that such sights had fallen in their way. For untiring industry, cheerfulness of temper, fidelity to their husbands, and care of their offspring, the poor women of China are every way exemplary. The proofs of this assertion are by no means far-fetched and recondite; any one who visits Canton may find them wherever he turns his eyes. It is natural for a mother to feel pleasure when her little one is noticed; but in China a traveler has only to lay his hand upon the head of a little child to earn applause from a whole crowd of bystanders. If it be a thing so lovely in the minds of all for a stranger to offer a babe such a slight mark of attention, how monstrous must it appear to them when its life is taken away by its own mother!

There is evidence floating even upon the

common surface of observation to prove that the Chinese think the charms of their countrywomen of a very fascinating kind, and deem their persons among the chief ornaments of the "central nation." The walls of their sitting-rooms, though deficient in other sorts of ornament, are not unfrequently adorned with the picture of a Chinese belle. The neat little gondola, or Tanka boat, that wafts the passenger across the river from Canton to Honan, has ofttimes an embellishment of the same kind. If a foreigner were perchance to catechize a Chinese on this subject, he might conceal this piece of vanity, or suddenly change the topic of conversation; but if he finds that he has got a disciple in his way of thinking, and one who will consequently listen with interest and belief, his eye sparkles, and he enters into a detail of his views with eloquence and warmth. The reader will easily credit this when he remembers that all nations illumined with the rays of civilization shew an aptitude to cherish the idea that, for female charms, their nativity is without a parallel. In his notions of what befits the feminine character, a Chinaman is not at east and west of us. He deems fidelity to lover and husband, affection towards children, and a grave and dignified deportment, as qualities essential to the excellence of woman. The emperor confers a kind of title upon some who have been noted for a preëminence in this way, and, instead of a button, he bestows a coronet with a row of pendents: her name is gazetted; her merits, and the imperial pleasure in rewarding them, are set forth. The pen of historical record often does honor to those who are beyond the reach of imperial cognizance, by giving such persons a place among the *distinguished women* of the neighborhood. Even Macao, which stands at the bottom of the scale, is not without printed and published memorials of this sort.

But it is upon the stage that we get the clearest views of the line in which a Chinaman's thoughts run in reference to the female character. Everything there is exhibited with a fidelity and minuteness of detail which render the scenic shows the mirror of real life, and incline us to believe that nothing is overdone or sophisticated. In such scenes the female always appears with some prerogative of the mental kind about her. If called upon to mix in the affairs of state, or in the negotiations of diplomacy, her tact and discernment give her a place above all her male competitors. She is sometimes represented as overcome by force, but never by policy, and very seldom as yielding to the suggestions of personal fear. She often appears concerned about the safety of a husband or a brother, but seldom about her own, when duty calls her to the scene of peril.

The right of choice is withheld from the unmarried daughter, who, by the authority of custom and the lore of ancient sages, is at the disposal of her father. Chance yields a mutual glimpse, art obtains an interview, and resolution determines that a few hasty words of kindness shall be the ground of a never-ending attachment: the damsel has made up her mind as to whom she will be united. At this moment the imposing and well-considered arrangements of the father, grandsire, and a wealthy lover, lay siege to her, and all hopes of escape seem to be at once extinguished; but by the help of her faithful handmaid a counterplot is so well managed, that the father is defeated, and compelled to give way to the daughter's wish, without being able to detect the fraud by which he has been circumvented. Policy is the natural forte of a Chinaman; but in this he seems to think the woman has the upper-hand of him, whether the matter be of a serious or a comic sort. The amplitude of her forehead, set off by the radiating manner in which the hair is worn, might seem to give countenance to this idea, and persuade us that she is more than a match for him in the gifts of the mind. True, this is only a matter of speculation; but the following story will shew that there is a persuasion of this kind interwoven with the native train of thought. Several of us were invited to be present at a dramatic exhibition in one of the Chinese hongs, and being eager to see everything that could throw any light upon the character of the people, we readily accepted the invitation. One of the native gentlemen who had bidden us politely, told a friend of mine, we must take in good part the displays of comic mirth which were going to be made, as we ourselves were to be the subject of them. The play was founded upon some piece of ancient history, about a contest between the Chinese and some of the western nations. The contriver of the dramatic, or rather histrionic arrangements, had thought proper to drop some millions of square miles, and to personate these western tribes in the character of Britons: the costume of the actors was a curious mixture of Scotch and English, ancient and modern. The blustering and ill-adjusted assaults of the *fan kwei* suffered repeated discomfitures from the superior address and courage of the Chinese forces, just as national vanity would love to regard the thing in practice. Among the privy councillors and faithful assessors of the *fan kwei* prince were two females, who not only advised at home, but often sustained an unequal combat in the field, when their male companions had been put to the worse before their victorious foes. After the battle had been won for the last time, the heads of these undaunted creatures were carried home by the conquering party as the best guaranty of victory—the highest proofs and pledges

of manly prowess in fight. The plot of the play turned upon the abstraction of these heads from the hero of the piece, and the setting up of false claims by a pretender, aided by the intrigues of a wicked court. The unravelling, or catastrophe thereof, was the discovery of the rightful claimant, and the award of his hard-earned honor. The droll Chinaman, to amuse the laughing crowd, had, in his attempt to cast ridicule upon the *fan kwei*, not forgotten to do a signal honor to his wife. He thought that in China the female had the balance of noble qualities, and he reasoned that this might be the case among foreigners.

CHAPTER III.

THE RELATIONS OF SON, NEIGHBOR, AND SUBJECT, IN CHINA.

The bond that ties a child to it parents is not merely the obligation which it owes for its food, clothing, and so forth, but the respect which it has been taught to feel for them ever since it was capable of instruction. To insure this respect, Chinese moralists are never more emphatic than while insisting upon that absolute control which a father ought to exercise over his children, and, correlatively, that active obedience which a son or a daughter is bound to render to the will of his or her parents, though they judiciously allow them the privilege of remonstrating when the commands are unjust. Every father is, according to ancient doctrine, a magistrate in his own house; and it is argued, that if he cannot govern his own peculiar household, he is not fit to govern the people of a province or a neighborhood. I need not remind the scriptural reader, that inspiration has somewhere set the seal of approbation upon this mode of reasoning. Story-tellers of a moral vein are fond of representing a dutiful son as plagued and puzzled in his daily tendance upon a couple of cross-grained and peevish old people, whom he cannot please, though he is ready to lay down his life at their feet. A Chinaman's logic is nearly this—parents have borne with extreme kindness and patience all the waywardness of babyhood and of several subsequent years: it is but fair that children, in return, should bear with the ill humors and foibles of their old age. There is weight in the argument; but it is not a wholesome thing for any human being to feel that he can tyrannize over a son or a slave, without the risk of retaliation. The most subdued and amiable among old people, are ofttimes those who have brought up high-spirited, if not intractable sons and daughters. I have reason to believe however, that the sway exercised by Chinese parents is seldom burdensome, and that their will and pleasure are enforced, for the more part, with great mildness. As an example of this, I shall be forgiven, perhaps, if I tell the following little story.

I was one day in company with an excellent missionary, taking an excursion upon the island Honan, in the river near Canton, when our path brought us to a delightful villa; we entered the gates and proceeded up the principal pathway, admiring the shrubs and flowers, till we reached the mansion, where in one apartment we saw a number of young men, seated at different desks, quietly pursuing their studies. My friend made some remarks to one of them, but received no reply, as it seemed to be a point of decorum for a student to consider that there is nothing so engaging as his lesson, nor any thing so important as the injunction of his teacher. I wish this statute was recognized in some of our Sunday schools. In a few seconds the master appeared, and with a most accomplished grace and politeness invited us to follow him into the hall, or great room, for receiving friends as well as strangers. He ordered tea for us, showed us a foreign sword, and asked my opinion as to the genuineness of a bezoar stone, which he had been taught to consider of great value. A little boy waited upon him in the office of page, who, among other duties, was sent to let the ladies of the household know that they might come and see some foreigners who had just called. The ladies soon made their appearance, and endeavored to improve their opportunity by putting on the most fascinating smiles they were mistress of, while he deemed it necessary to apologize for this departure from the ordinary rules of etiquette, as females are never invited to sit down with, or even to appear in the presence of a stranger. When he thought they had gazed long enough, he sent his page to signify the same to them, and they instantly retired. In this short and casual way, we saw how complete his authority was over his household, and yet with what gentleness it was evidently carried forward in its administration. All was ease and noiseless tranquility. The habitual reverence thus inspired in the mind of a child follows him through life, and forms an indissoluble link, a social bond of the strongest kind. The duty incumbent on a son to provide for the necessities of his indigent parents is seldom slighted, save by those who

have no regard for themselves, and is usually discharged with many other becoming acts of esteem. I have sometimes admired the conduct of a son, when he has brought an aged parent to the hospital; the tenderness with which he conducted him to the patient's chair, and the feeling with which he detailed his sufferings, shewed how deeply rooted filial piety is in the heart of a Chinese. At Macao, a Chinese shoemaker, who had done some work for me at Singapore, called to ask for further encouragement. "Why," said I to him, "did you leave Singapore, where you had a good business?" "My old mother," he replied, "is getting very old, and she will have me live near her." In obedience to the commands of a parent, he had given up the certain pursuit of a livelihood abroad, and returned to take a very precarious chance at home. The reader will not be sorry to hear, that this man used to come from time to time for a stock of New Testaments, to distribute among such of his countrymen as were likely to make a proper use of them.

The chain that connects father and son, parent and child, seems in some measure to extend itself far enough to take in a multitude of relations; and hence the duties of mutual love and mutual help are fully recognised, as obtaining among all those that be within the reach of blood or affinity; while the hilarities of family feasts, or the sorrows of family mourning, are entered into with a keenness of relish, or an acuteness of feeling, which leaves the Chinese almost without a parallel in modern times. Men of study and retirement are to be found in China; but the greater number seem to have their hearts set upon social delights and the celebration of public festivity. And what strikes the spectator more than any other feature at such meetings is, the *respect* which every person is so anxious to pay to all around him. The more closely we survey the behavior of individuals assembled, the more we feel convinced that what we see is not form only, but feeling also. The rites of ceremony are rigidly enjoined in theory, and as closely followed in practice—a consideration which has sometimes led strangers to think that everything on such occasions must be very stiff and formal; but this is not the case, for, apart from the easy grace with which these rites are performed, the scene is variegated by an application of the rule, "In honor perferring one another." The host, or his friend, is determined to do a guest a certain piece of honor, which he in his turn is equally determined not to except. This pertinacity is often carried so far, that the dispute begins to look like a quarrel. In walking abroad, the stranger may wonder at what two gentlemen can so suddenly have found to dispute about; but he soon perceives that each of them is severally refusing to advance a step till the other has set the example, and consented to go a-head. As three or four of us were one day taking some refreshment at the house of a Chinese merchant, a friend came up to the door, but on seeing strangers modestly retired; whereupon two or three of the company ran after him, hauled him back, set him down at the table, placed wine and some delicacy before him, and fairly compelled him to eat and to drink—so well is it understood, that the principles of true politeness will sometimes authorize a violation of all its outward forms—that it is our duty to make our friends happy whether they will or not, and to release them from the temptation of saying No, when they are fain to say Yes. But on all occasions we see how the feeling of veneration is employed to heighten and improve all the manifestations of what we may call the *social feeling*. This I consider as the characteristic phenomenon in the *conjunctions*, or the established order in the mutual interchange of friendships, civilities, kind offices, and so forth, among the Chinese.

This habit of veneration, which gives a force to filial duty towards parents and social duty towards friends and equals, prepares a Chinaman in a peculiar sense for the relation of a subject. A supreme reverence for persons in authority is a noble guaranty for obedience, and a great sweetener of the most painful parts of it. No man can deny the Chinese the honorable character of being good subjects, though, from the venality of their magistrates in general, they must often be exposed to many kinds of usage that strongly tempt them to throw off allegiance. I think it not a tameness of disposition—a vile mass of craven qualities—that persuades a man to take kicks without feeling the gall of indignation, but an habitual sentiment of respect and a share of sterling good sense, that lead him to see and choose what is best for his own interest. I acknowledge that the subject is often afraid, and no marvel, for who, unless he were animated with the spirit of martyrdom, would not fear the hell of a Chinese prison, or the revolting tortures of a trial? I used, when in China, to feel this so much, that I have sometimes said to myself, as a prisoner was hauled along by a chain round his neck, "You see the devil has got him, and is leading him away to the sad purgatory of torment and incarceration."

Every man has, or imagines he might have, a place within the purlieus of imperial goodness. Each step in promotion brings an officer nearer to this fountain of honor and benignity; and as advancement professedly depends upon merit alone, the way seems open to every man. A feeling of interest is thus combined with the sentiment of veneration, and links the subject to his prince in a way of which we have but little conception

in this country, though loyalty is by no means wanting in the English character. Instances are not wanting in which the magistrate is every way exemplary in his public conduct: when this happens, a grateful people seem at a loss to know how they can revere him enough. It has often been a subject of admiration, that so many millions should be governed with so much apparent ease, where there appear to be so many motives to stir up rebellion. I attempt to account for it by saying that a Chinese has a strong feeling of veneration as a physical endowment, which is subsequently improved by all the varied appliances of moral culture, and which leads him to regard all constituted authority with awe and respect; so that obedience forms one of his most permanent habits. This disposition to obey is not fortified a little by a lively preception of what makes for his own interest. He loves honor, wealth, and friends; and he knows full well that these things are only to be enjoyed while the law is respected and the magistrate obeyed. Pay the magistrates, so as to release them from the leaven of corruption, abolish an inquisition by torture, and let a prisoner's guilt or innocence rest upon a verdict of twelve of his peers, and China would in some respects become an earthly paradise. When I reflect on the happiness of this people, I am reminded of the saying, "The Lord loveth the stranger in giving him food and raiment," and cannot help thinking that if we were to set out upon any serious plan for the salvation of this people, "God would help us," not only in virture of his promise, but from some especial favor he bears them. He has taught them to honor their father and mother, and has made good his promise, for they have remained ever since the dispersion of mankind in the land which he gave them: he has also taught them to obey magistrates, and to be subject to one another; may we not hope, then, he will erelong, through our instrumentality, go a step further, and teach them to honor himself and love his son, our Savior Jesus Christ? May we erelong be stirred up to try the experiment in a way commensurate with the great work before us!

CHAPTER IV.

THRIFTY HABITS OF THE CHINESE.

The buildings of a Chinese village are so contrived as to form a wall of defence around a long and singular plot of ground. At each end stands a gate which can be shut at night. The plan of such a hamlet seems to indicate its antiquity by pointing to that insecure state of things, when the inhabitants of the rural waste lived in fear of some onset from foreign or domestic foes. Through the middle of the area is a path of granite, or some hard stone. The houses are scantily furnished, yet seldom without ornament of some kind. This circumstance is worthy of note, for there is a wonderful connexion between outward beauty and inward virtue. When I enter a cottage and see the walls decorated with pictures in neat though humble frames, I am induced to augur well of the inmates, and feel little hesitation in proportioning my estimate of their character to the aggregates of little graces that are thrown over the useful and ornamental "stuff" in the apartment. In travelling in foreign countries, especially in China, my eye was often turned to the outward embellishments of the domicile and the person, with the view of translating their hieroglyphic import.

It would not be easy to draw a comparison between the habits of the poor in this country and the cottagers of China, respecting the state of their household, because it is difficult to come at an average; but I think that while the poor at home are far less happy, they are far more cleanly than the poor are in China. There is, perhaps, thrice as much contentment in that land among the villagers, but only one-third of the mind which is displayed by the lower orders in England. I will not be dogmatic in these remarks, and proceed no further in prescribing an opinion than the enunciation of this fact, that care-worn and half-starved faces are rare things in China. A plumpness of feature, cheerfulness of mien, and a gait full of animation, though without hurry, bespeak a condition of mind that looks on to-day's supply with complacency, and forward to to-morrow's chances without apprehension. The happiness and general prosperity of the Chinese are so conspicuous, that they merit a short analysis. Let us see, then, of what elements they are compounded:

1. *An habitual readiness to labor.*—A Chinaman never scorns any kind of drudgery, but sets about it cheerfully, even for a very small recompense. He feels no scruple as to the honorable or dishonorable character of the occupation, but casts an eye towards the wages stipulated, and zealously applies himself to the toil. There are diversitfes in talent and experience which necessarily lead to diversities of employment; and there is so wide a scope for freedom of choice, that the endowments of an indivi-

dual are proportioned to the requirements of his work. A general distribution of labor furnishes every man with something to do, though his time may not always be filled up. The chances of finding the means of subsistence are many, which yields an exhilarating thought, and keeps the unemployed with a stock of hope upon their hands, even when the rice store-basket is empty, credit low and charity cold. It is understood, as a point of practice, that the laborer gains as much as he can from his employer, and, reciprocally, that a master cheapens his services to the lowest amount for which they can be had. It is not, so far as I could ascertain, a disreputable thing for a man to receive small wages; and thus, when out of work, he is willing to close with the highest bidder, however small may be the offer. A readiness to toil patiently for a small compensation, and to buy and sell with small returns, is a title for the best chapter in the history of domes-prosperity.

2. *Frugality in the use of worldly goods.* The Chinese proceed upon the admirable principle involved in the common adage, "Waste not, want not." Nothing is thrown away, but the meanest things are laid up in a careful and orderly manner. Confused piles, or a room strewn with a variety of ill-assorted articles, are things seldom or never seen in China: everything has its place, and bears the marks of good usage. Neatness of arrangement is one of the most remarkable features in the native character, and contributes greatly to the preservation of many things, and to the frugal use of all.

3. *Skill competent to enable the people to turn all advantages to the best account.*—A youth learns betimes how to dress every article of food within the compass of a poor man's dietary, in a manner calculated to secure a high relish and economy at the same time. He is learned in the management of his clothes, and can, by dyeing, washing, or otherwise repairing the injuries or wastes of time, often make an old garment assume the freshness of a new one. The facility with which he adapts his dress to the nature of his work is admirable, and contributes greatly to its preservation.

4. *An exact conception of money's worth.* We Englishmen waste more money in trifling sums than would serve to render the Chinese men of wealth. Little sums, with too many of us, are things of no consequence, and we throw them away as so much dross. In China, the divisions of monetary value are so numerous, that the smallest sum is applicable to some of the purposes of ordinay purchase. A penny of our money is divisible into more than twenty pieces, each of which has a recognised value in the market. Everything is cheap which a poor man requires for the supply of his wants, and thus his money goes a great way. This makes him set great store by it, and prompts him to be chary in spending the smallest sum. Little girls and boys, when sent to a shop, will never lay down their money till they have contested the matter with the shopman, and gained the least mite they can extort in return for their money. Thrice happy would it be for the population of this country, were our children as well-lessoned as the Chinese in the art of using money!

The prosperity of the Chinese tempts me to frame a system of political economy, which lays population as the foundation whereon everything in the way of social comfort and personal affluence is reared. If the valleys and plains be covered with inhabitants, the opportunities of living by the chase or the spontaneous gifts of nature are soon reduced, and the soil must be turned over for a crop, and the sea be summoned to yield its finny stores. The necessity of tilling the ground and investing the water with nets, prompts men to set about the manufacture of implements of husbandry and the building of boats. Here we have the first germs of art and enterprise. The skill employed in the forging of a spade to stir the ground, or a plough to part the clods, may be diverted into a hundred channels, and ultimately give rise to as many discoveries. The supply of such things will vary as the number of hands, and will be of easy purchase when those hands are greatly multiplied. The wealth of the community grows out of man, and not out of the soil, except in a secondary and subordinate sense. This we see demonstrated in countries where the means of living are secured without industry, for the people have nothing beside.* If the tenants should all on a sudden be so far multiplied that much labor and assiduity were needful to obtain a livelihood, that would prove the birth-day of plenty. I look upon man as the great capital of a nation—a view which is based upon what I see in China, where a swarming people are encircled by a swarm of comforts. In no country do the inhabitants crowd every inhabitable spot as in China; in no country do the poor people abound with so many of the elegancies and luxuries of life. This abundance in the market tempts the buyer by its low price and its variety; and, in order that he may have the means or money to buy withal, he addresses himself to work with redoubled energy. In China the shops overflow with eve-

* About fifteen years ago a native of the Society Islands might climb a bread-fruit tree, fetch down a living loaf, lay it upon a fire which he had lighted by rubbing two sticks together; and while it was dressing, step to the seaside with a cocoa-nutshell for a modicum of water: dipped in this dish of nature's sauce, the bread fruit was as grateful as it was nutritious. But owing to this prodigality of nature, the islander would not work; so that when the bread-fruit tree failed, he was obliged to eat fern-root, or any wild fruit that the thickets of the mountain could afford him.

rything that can attract the eye or provoke the appetite, all under the more effectual lure of a low price. A native is thus stirred up to industrious habits, not by the iron hand of compulsion, but by the charming hopes of enjoyment. The worth of his money engenders frugality, and thus adds a sister grace to industry. The ease with which a family may be maintained woos him to indulge the love of matrimony, and he lays by something to purchase a home, with a beautiful wife to adorn it. Early marriage encourages fertility and augments the population, already vast, and, consequently, the means of living, which bear a ratio to that population. Thus we are carried round a circle and brought back to man, with this benediction, "Be fruitful, and multiply," as the corner-stone of all the "*foison*" stores of plenty.

Were I about to graduate a scale in accordance with the theory I have advanced, I should begin with Borneo Proper, the fairest land that couches beneath a genial sun, and say, "See, here, amidst all the capabilities of a fertile soil, a favoring climate, and ample territories, is a wretched apology for a market—consisting of a few vegetables, a little fish, with here and there a fowl; and as for the men, a child might number them!" Let this Borneo be considered as zero in our politico-œconomic scale. In China, the natives throng all those parts which are susceptible of tillage, till there is not room enough to hold them. Here we behold an assortment of comforts for the poor such as no other country can parallel—let this be the maximum height of our scale. A man who had traveled much and given attention to the subject, might deduce the data for such a guage from his observation, and furnish us with many very curious results. A favorite theorem is, that while the population goes on increasing in geometrical progression, the products of the soil, or rather, the means of subsistence, increase only in the arithmetic. The first part of this theorem, I think, is a mathematical possibility; but the latter part is founded upon very insufficient evidence, and is true only of certain kinds of land tilled after a certain prescribed fashion. In China, the luxuries of life have increased in the same geometrical ratio; and in other parts of the world they will be found to have followed the same law, when a proper "correction," or allowance, be made for retarding circumstances. When the corn-laws, and every enactment that has sprung out of the same stingy, short-sighted policy, shall be repealed, and foreigners allowed to sell us their produce freely, the welfare of our poor will increase with their numbers. They owe their present unfortunate predicament to legislation, and they will commence a new era in their happiness when the unstatesmanlike practice of taking from one part of the community and giving to another shall be forgotten. In China, the lawyers make traps for the rich, but they leave the poor alone. If a man be but poor, says the Shing-yu, he must not be proud and presuming on that account. Strange caution! yet not unreasonable in a country where the lower orders are permitted to fructify, thrive, and expand, free from all legislative impediment.

CHAPTER V.

RELIGIONS OF CHINA.

The indigenous religion of China is a system of Polytheism, which, like the theogonies of Egypt and Greece, is nothing more than a congeries of canonized fables. The regions of the sky, the earth, and the sea, are parted into different presidencies under the tutelage of some particular deity. The hills and streams that fall down their sides had each its protector, who was worshipped when the husbandman was anxious to secure a supply of water for irrigating his rice-fields. The gods of the lands are still the objects of respect; and have their rites paid to them at stated times. After the harvest is over, the farmer presents certain offerings which resemble a kind of first-fruits. These deities seem not to be under the control of any supreme being, but to be left to do as they please in their proper sphere. It is strange that a Chinese, who thoroughly understands that a kingdom or a household cannot be kept in order unless there be *one* head, should fancy that all the changes of the universe can be kept in their order without the connecting influence of a single mind.

The various deities are recognized by altars, in a series of steps like the Tower of Babel, by temples, niches, and pictures. The oblations consist of various kinds of edibles, as the object of address is presumed to be like a man, and to have need of such things. The fumes of incense, the effulgence of the taper, or the lighted tinsel, and the sound of the gong, are things which idolatry supposes will propitiate the good-will of the god or goddess to whom they are addressed. A large censer in the middle of a table, with an urn on each side, is the model after which

all the altars are decorated. Various additions are made, but the triad is seldom, if ever, forgotten. These three vessels are generally made of pewter, and remind us of the ornaments gracing our chimney-pieces. Incense-sticks are stuck into the censer, and as they waste deposit their ashes around their base. These are smoothed and left to furnish a base for those that come after them. As China has a religion which existed from time immemorial, the question may be asked, Where are the priests? To this it may be answered, that every man is a priest; he can offer sacrifices without the intervention of another. The father of a family is, by virtue of his position, a sort of a high priest, and advances nearer to the altar than any of the devotees. This proves the high antiquity of the national superstitions of China; for amidst the dust and rubbish of error and will-worship, this great truth has been preserved, that a man may draw near the footstool of the Deity without the mediation or help of a fellow mortal. The wily genius of priest-craft seems not to have succeeded in taking the conscience of a Chinese prisoner, so far as to make him believe that the complacency of a god or goddess could be dealt out to him at the pleasure of an earthly mediator: yet I think there must have been a set of men who, by their knowledge and outward sanctity of manners, raised themselves in the eye of the multitude to a nearer friendship with the gods than the rest of their fellows. Such persons would be virtually priests; their counsel would be asked in matters of difficulty; they would be invited to take a leading part in the conduct of sacrifices; and in times of misfortune, they would be asked what god or goddess it was that had taken umbrage at the conduct of the inquirer.

When Laon-tsze, the founder of the Taou sect, appeared, in the sixth century before Christ, he took up the heritage of natural superstition and grafted the old philosophy upon it. The disciples of Laon-tsze, or Taou priests, are the representatives of the original priests of the country; and my reason for this opinion is, that these Taou priests are often invited to perform the rites which are paid to various gods of the country. They wear, on some occasions, a scarlet robe, with the *yang* and *yin* upon the back, surrounded with the *pa kwa*, as represented in our chapter on "Philosophy." The hair is gathered up into a knot upon the crown of the head, and retained in its place by a peculiar crest: this is agreeable to antique fashion, and bespeaks them to be persons who affect to be disciples of the old school. They have many temples, which in size and magnificence do not rival their competitors, the Budhists. Some of these priests wear a sort of diadem, which consists of a piece of brass wire encircling the head, with its ends wreathed into spirals in front. This compendious tiara corresponds with the *vitta* or fillet worn by the Roman priests. The spiral coils in front seem associated with a philosophy that deals in such curves, and seems to regard them as emblematic of the evolutions of nature. The intimate connexion of these Taou priests with the religion of the country, as well as its philosophy, would render the better instructed among them the best guides extant for the antiquarian who had a mind to unravel the genealogy of national learning. The notion that Laon-tsze was only a reformer of old doctrines, and not the inventor of any new ones, is, I believe, new, but one that will bear the torch of investigation, and lead to many curious hints when we study the Chinese as we do the Hindoos.

Confucius was contemporary with Laon-tsze, and set up also for a reformer in his own way. Being fully imbued with the spirit of self-love—the essential feature in time-serving atheism,—he complimented the gods of the country with a little mock service, and forbade his disciple to ask any questions either about the divinty or sacrifice. Filial duty, carried to an extravagant length, was the never-ending theme of his discourses. The compass of his intellectual researches was narrow; the stock of his theology and his philosophy scanty; and for this reason he was easily tempted to lay an embargo on every kind of inquiry. All questions touching the existence and nature of celestial beings, and the share they take in the economy of the universe, were excluded. To hold father and mother in everlasting veneration was the sum of religion. Sages and the instructors of mankind, however, rank with father and mother, and are worshipped by such as choose to admire their character. Among the great, a temple is erected within the enclosure of the premises, which contains the imaginary presence of all their ancestors. They are honored with a ritual which resembles that we see performed in chapels belonging to the gods of the country. The worship at the tombs in spring and autumn is another branch of the same parental idolatry. The graves and sepulchres are swept and garnished with tinsel paper; rice, fowls, and sometimes a large roasted pig, are presented at the tomb; a libation of wine or spirits is poured out upon the ground, and prayers are repeated by the sacrificer, who kneels upon a mat and touches the ground with his head. This is often done by proxy; and a man is sent with a few basins of rice, fish, and fowls, to the hills, who performs these rites at many graves in succession. One of these proxies, while occupied in kneeling, praying, and lighting tapers, was asked whether he thought the dead did not suffer greatly from hunger, seeing they had only two meals in a whole year. The question made him angry; and

he began to abuse us for our impertinent interference. We might have put him to shame by condemning his performances as a wretched apology for an act of filial duty, for the sons ought to have been present and executed the rites themselves, instead of delegating a work of such obligation to a hireling.

The dues which are paid to sages consist in an annual sacrifice, which is sometimes of a very imposing kind. A sheep and a hog are offered beside a table or altar spread over with basins filled with all manner of dressed meats. The animals are placed upon a stand which is surmounted by a bridge resembling a saddle. A little of their blood is reserved in a basin, to be poured out at a certain point of time. As they are neatly dressed and decorated with flowers, they do not jar with the gaieties around them. Several persons in robes of office perform a series of "bodily services," as they walk round the court where the rites are celebrated. A large crowd of persons prevents a stranger from getting a good view of these acts of obeisance, but they are all distinct from each other, and follow in their prescribed form and order; for a man in official robes mounts a rostrum, and pronounces them with a loud and singular recitative. A Taou priest is in attendance, though he takes no part in the public service. This indirectly shews that men of this order are associated with the religions of the country so closely, that they appear within the prescription of Confucian idolatry—by which I mean the idolating of father and mother with the moral heroes of bygone days. Vulgar superstition venerates the unseen and the unknown, from the dread of vengeance or the hope of blessing; and there is something like sense in this, however it may be misapplied; but to worship a ghost which can neither do us harm nor good, is a sort of folly which the dull, hypocritical and time-serving genius of Confucius only could recommend or authorize.

The Budhism of China presents a certain number of extraneous names as candidates for a place upon the roll of canonization. The three Budhs, with their retinue, are commended to the notice of the credulous; but as strangers and beggars, they are obliged to accept such worship as the usage of the nation has provided. A Budhist temple differs little from the edifices which are erected to native deities, except in its size; and the rites of worship are similar to those which are paid to gods indigenous. It seems to me that this foreign superstition adapted itself to the notions of the Chinese in externals, and by that device gained an influence among them.

The priests shave their heads, wear a long robe of dirty white, and spend their time in idleness. They are not characterized by their wisdom or their probity, but by an idiotic nonchalance. They renounce the world, with all the gratifications of sense, and esteem the beauties of nature or the charms of social life as dirt and dust. When a few grains of knowledge and politeness happen, however, by education or company, to find their way into the understanding of a priest, they take off the glister of meditative stupidity, and he approximates to a reasonable being. The principal at the larger temple in the island of Honan was a man of this sort, and seemed to regard life as a thing not to be despised. He shewed us the house he had built for himself within the sacred inclosure, as a retreat when his appointment should cease; and he was so much a man of the world as to amuse a friend of mine with a promise, that he would go to the United States and turn professor of the Chinese language at the university in New York. The ceremonies of the temple remind us of the catholic chapel: the tinkling of the bell and the drowsy chant of the priests, who stand with their hands clasped, seem to have suggested the outline of the Romish mummery. There is a feature in Budhism which distinguishes it from all the systems in the world—in that it is a religion confined to priests. We do not see a few men officiating, as in a catholic church, while a crowd of devotees are kneeling as partners in the service: a few spectators stand near the door to gratify their curiosity, but are never invited to enter, or entreated to kneel, or in any form to participate in the rites of worship. It is a monstrous system of selfishness and misanthropy. The common sense of the Chinese has softened its exterior; but it is one of the most diabolical delusions that ever infested the human race, since it commands its disciples to renounce every duty and tie which keep society in existence. A clerical friend, now no more, once entered a shop in China street while I was in conversation with the shopman. On his departure the shopman made some inquiries about him, and was informed that he was a priest. "A priest," said the Chinaman, "and yet married!" I cannot dissemble the pleasure I felt in telling him that a priest among us spent his time in teaching the people what is good to be known and practised, but was, as to the duties and relations of life, like other men. The Sacred Edict, a Chinese publication of great authority, condemns the Budhist priests for their unnatural conduct in leaving father and mother; and every native feels in his heart that a man must be a monster who is wanting in duty to his parents; the shopman was therefore very well prepared to understand the principles upon which the Christian priesthood is constructed.

The toleration of China is worthy of our remark. Worshippers of all sects and par-

ties seem to bear and forbear, in consequence, perhaps, of some real, though not formal, agreement between them. Their policy led them to make proselytes without venturing so far as to condemn the propagators of a different religion. They saw that there was room enough in China for the almost indefinite expansion of each one of them, and were therefore content to leave the sword of persecution in its peaceful scabbard. The government, however, has proscribed the Roman Catholics, seeing, perhaps, that the Pope of the West and the Pope of the East could not easily reconcile their claims for universal dominion. The toleration of the Chinese is a phenomenon in the moral history of the world, and deserves investigation; though I imagine it is not of a very recondite nature. The civil government has always asserted its supremacy; and though the priests of the Taou sect, or the functionaries of native superstition made themselves very busy in the middle periods of Chinese history, they never had a recognized place in the *descriptio magistratuam*, or administrative machinery of the state. Something, too, is due to the good sense of the Chihese laity, who, though they seem to fall in with every kind of superstition in its turn, do not allow any to interfere with their conduct as good subjects, fathers, husbands, and neighbors. They put on religion just so far as it comports with their interest, but lay it aside when a competition happens between their creed and worldly ease.

CHAPTER VI.

CHINESE PHILOSOPHY.

"The sages of antiquity," says the author of a work on combinations, "considered the following things as the elements of all the changes which they saw in the kingdom of nature, or in the government of the world:

"1. Essential principle, or essence and motion, or vitality, or air.

"2. Structure, organization, and number.

"3. *Yin* and *yang*, or darkness and light, rest or activity.

"4. Complete or deficient, i. e., an adult, or in a state of puberty.

"5. Going and coming, or past and future.

"6. Advancing and receding.

"7. Stationary or changed.

"8. Happiness and injury, propitious or hurtful."

These were eight twin-predicaments, into which those philosophers cast all the phenomena they saw in the physical or moral world. Every animal and vegetable hath its essence and vitality, its organization and the number of its parts—it is active or dull, it is full-grown or in its nonage, it is past or future, (as there is properly no present, as in Hebrew,) it is advancing towards or receding from us, it is stationary or in a state of change, it is useful or hurtful to living creatures.

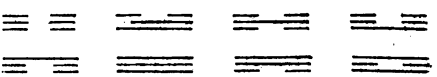
These several pairs of categories seem to have been ranged in order upon the circumference of a circle, for sightliness or for easier remembrance. This was perhaps the first step the Chinese took in physics, logic, or metaphysics, for it has a little taste of all three of them.

These sages seem in their lucubrations to have observed that numbers were even or odd, divisible by two or by one only; and as they had seen that 2, 3, 4, 5, occur very often in the parts of different animal and vegetable creatures, they fell into the conceit of Pythagoras, or one of his masters, that numbers exert a wonderful influence upon nature.* To develope this idea with a view to first principles, that is, to even and old, they began with the *monad* and the *duad*, and called the former *yang* and the latter *yin*. These they represented thus:

	Yin.	*Yang.*
1.	— —	———

If we repeat the first, we have 3 = = the greater *yin*.
If we repeat the latter we have 4 ==== the greater *yang*.
If we place the yang above, 5 = — we have little *yang*.
If we place the yin above, 6 — = we have little *yin*.

These six may be combined eight different ways, two and two, so as to present as many different phases, simply by annexing each of the first two to the last four respectively.



These are now called the eight *kwa*, and have each a separate designation, and appear to have been treated as the representatives of the eight twin-categories before mentioned.

We observe that these *kwa* were formed out of six different things; and we observe, too, that sixty-four is the sixth power of two. Now, as this circumstance is minutely insisted on as a matter of great importance, we must contrive, by placing these eight *kwa*

* See his life by Iamblichus, Porphyry, and an anonymous writer of the life of Pythagoras, in several places.

two and two, i. e., by addition, to get sixty-four different phases. Each of these phases will have, of course, its appropriate name, and be symbolical of certain substances, or rather their attributes or moods.

This invention is inscribed to Fuhhe, the father of Chinese literature, and was modified a little by Wan Wang, who shifted the top, which was ☰, to the right hand side, and called it west. He classified the sixty-four phases and threw them into groups, and then formed new combinations by taking the different members together, just as Fuhhe had done with his *kwa*. Confucius applied his hand to them, not to improve or to alter, (for he had neither wit enough for the one, nor courage enough for the other,) but to confine their application to the government of a state; just as Socrates called the attention of men from the study of nature to the consideration of morals. Confucius succeeded, and has ever since kept his countrymen with their eyes fixed on himself as the grand epitome of all learning; and hence, in a work now before me, it is said that since the time of Confucius the doctrine of combinations declined, so that nowadays the study is forgotten. This doctrine of combinations, though it looks like a farrago of mystic cabala, constituted one of man's earliest attempts at philosophy, and must therefore be treated as an antiquarian curiosity. At the hands of the Chinese it deserved better usage. They ought to have received it as a valuable tradition on one hand, and made it their business to verify its truth by the study of nature on the other. But they determined to give heed only to Confucius, as he had the good fortune to spring up in an age when knowledge and independence of thought were on the wane, and when the different princes who then partitioned China among them, were either given up to ease and sloth, or engaged in sanguinary wars with each other.

The study of nature being laid aside, men of the best parts devoted themselves to ethics, while the rest took up the fragments of Fuhhe and converted them into a system of fortune-telling, just as the Chaldeans turned their astronomical knowledge into a species of judicial astrology. I once referred to this subject in communication with a carpenter, who took pencil and paper, and drew out a diagram without reference to book. There were some mistakes in it, as one might expect from such an extemporaneous performance; but it proved that ordinary people think the principles of this fortune-telling fully within their own reach. This philosophic and fortune-telling diagram is now before me, as I preserved it among other memorials of the Chinese. It consists of five circles, with earth at the centre, and at once suggests a resemblance of the spheres of Grecian philosophy. On the inner circle the four cardinal points are ranged; upon the next, the twelve periods into which the day of twenty-four hours is divided; upon another, the eight *kwa* described at the commencement of this chapter; and lastly, upon the outer, certain terms, twenty-four in number, which I suppose are used as symbols in connexion with what stands upon the inner circles for the developement of all the soothsayer's orbs and principles. Every variety of knowledge in China is marshalled in this way; each object has its analogues or correspondents, which are ranged opposite to it upon a circle, either within or without. Mr. Swainson's notions about the circular arrangements of animals are altogether after the Chinese fashion, though certainly he nor his forerunners in the ternary or quinary systems of analogies travelled as far as the Celestial Empire for their first suggestions or premonitory hints. I do not compare these excellent zoologists with the Chinese for the sake of disparagement, for I believe they have truth on their side, and that their views are no less applicable to plants than they are to animals.

The eight *kwa* present a system of analogies and dependences which I have endeavored to explain with all the simplicity I am able. If I have puzzled the reader, I am willing to beg his pardon; and if I have not stated the matter with that evolution of principle of which it may be capable, I hope I shall be able to amend my fault on some future occasion.

Yin and Yang.—I have now to exhibit another symbolical diagram, which was intended by Fuhhe to portray the reciprocal condition of certain things in nature. Light

and darkness, activity and inertia, heat and cold, are opposites or reciprocals; as one increases the other decreases. In the figure, the black portion represents darkness and the white portion light; as it expands at *a*, the darkness contracts, till at *b* it is minimum and the light a maximum; from *b* the light begins to contract, and of course the dark-

ness to expand. Let us call the darkness *yin*, and the light *yang*, and we shall have the phraseology as well as the pith and marrow of this part of Chinese philosophy. By such a diagram as this we might represent the different temperatures throughout the year: at *b* would be the maximum heat, at *c* the maximum cold: it might also denote the light and darkness of the twenty-four hours, when noon would be at *b*, and midnight at *c*. In the human body, certain vessels are destined to supply the parts with fresh matter, while others convey it away; these functions correspond to plus and minus in algebra, and may be represented by the same diagram. But if we look at the nervous activitity and nervous rest as the inverse of each other, I think we shall come nearer to the ideas of the Chinese. Both of them are necessary to life: if the nervous system is too much excited, the mind and body are injured; if too little, disease and bodily inaptitude are the results. Let us call the nervous activity *yang*, and the quiescence, or rest of the system, *yin*, and we have two qualities which are the inverse of each other, but both alike necessary to life and health. Then let us consider the former as denoted by the bright part of our figure, and the latter by the dark, and we have a graphic or pictorial representation of a well-understood phenomenon in the human constitution. Let us not therefore despise the poor Chinaman's spiral—since we can adapt it to many things with which we are familiar in nature—but allow him genius enough to have discovered many things in philosophy, if he had not had the misfortune to deem Confucius the great exponent of all wisdom and knowledge.

The three subjects—Heaven, Man, and Earth. Heaven is represented by a bright circle, earth by a dark one, and man by one that is half bright and half dark, as he is composed partly of an immaterial and partly of a material principle in his soul and body. These three diagrams are found in the 10th volume of the *Yih King*, and are followed by a few pages of philosophic reasoning upon the ideas which they represent. *Taou*, word, *logos*, or eternal reason, is regarded as the cause and originator of heaven and earth. It corresponds therefore to the Deity: but it seems to have no personality—nothing in the nature of an attribute that can properly excite our awe or engage our love.

Heaven and earth it is said gave existence to man, who understands the reason of heaven and earth, and all creatures. As perfection is summed up in man, then it follows, that he is able to give birth to a people, or to organize human beings into a state of social policy. The ability to found states did not pertain to all men, but to a few only, who were called *shing jin*. A civil government is deemed to be the most excellent thing that heaven or earth can exhibit: he therefore who establishes this most excellent thing must of course be the best of beings. It is not surprising, then, that Confucius, who was ambitious of the rank of *shing jin*—by being the modeller or reformer of states—said so little about religion. He did not like to retain God in his thoughts, because he was fain to be thought a God himself. There is much acuteness and much apparent truth in the philosophy of the *Yih King*, but it is too abstruse in theory for common use; and yet it often descends to what look like matters of fact. "The sky," says the writer of it, "by the influence of light and heat, developes and brings things to maturity—the *shing jin* organize and perfect a community. Both have four officers. The sky's officers are spring, summer, autumn, and winter: *yin* and *yang*, cold and darkness, and light and heat, rise and fall within their compass. The *shing jin*, or founders of states, have four officers—philosophy, poetry, moral books, and history: politeness and music ascend and descend within their sphere. It is the office of spring to give birth to things, and summer to ripen them, of autumn to gather, of winter to lay them up; so it is the office of philosophy to produce a community—of moral books, to bring it to maturity—of poety, to gather the fruits—of history, to lay them up." The sentiments of piety are so natural to man, that even atheism cannot wholly divest itself of all traces of them. "If a man preserves a connexion with heaven and earth, sun and moon, he does not deviate from his proper kind. A man born upright deserves to be called honorable; but if his honor does not agree with the honor of heaven and earth, he breaks the order of heaven and earth, which is the greatest of all misfortunes."

CHAPTER VII.

LOGIC AND METAPHYSICS.

The logic of the Chinese is chiefly confined to that part which we call method, or the art of arranging our thoughts for memory or instruction. The native, like a true lover of hypotheses, constrains every class of phenomena to come within the limits of his system. He is a despot, and makes laws for nature, instead of taking his laws from her: yet he acts under the shadow of what looks like authority. He has remarked, for example, that the number 5 often occurs in the works of creation, has received from tradition and philosophy a regard for the number 8; he conceives, therefore, that many features of the moral as well as the physical world may be grouped under one of these numbers. In every work of science a logical diagram or two meet the eye of the reader, and if he is an Englishman, remind him of what he sees in Moore's almanac, where certain mystic circles are drawn round each other to unravel the secrets of fate. The Chinaman describes several circles round a common centre, divides the circumference into five or eight different arcs, and designates them by the terms *wood*, *water*, *metal*, *earth*, *fire*, or with the eight *kwa* or symbols of the divining-board. Corresponding with these, upon the circumference of larger or lesser circles, are set the names of the different phenomena which belong to the department of science under consideration. These circles appear to be fantastical, puzzling, or useless things, till they are regarded in the light of attempts at logical arrangement; and then, however short they may fall of representing truth, they appear to have reason and design in them.

In the metaphysics of China, the soul is not contemplated apart from the body, and therefore no distinct attributes are assigned to it. It is supposed to be of a fine and subtle nature, and to ascend to heaven at death; but in what capacity, or with what endowments, is not stated. This science, as understood by the Chinese, has nothing of the sublime character bestowed upon it by the Platonic school; neither has it anything akin to the modern system of materialism, as the head or the brain bears no part in the general œconomy of thought and feeling. According to the views of that philosophy which I call modern materialism, the brain is considered as the seat of all the intellectual functions, as of the passions, or those feelings which constitute the will of man. Among the natives of China, the whole œconomy of thinking and feeling is comprised within the trunk;—the head, as I have remarked, does not act in any principal part at least. It seems to be a fundamental principle, that each of the different members within the body performs an office in the intellectual sphere precisely analogous to what it does in the animal system. The heart is the fountain of life, as being the grand reservoir of the blood, and the chief agent in its circulation; it is therefore the seat of the soul, or that fine and subtil principle which illumines the whole body with intelligence. Supplied from this source of light, the whole body is pervaded with light.

That the heart is the tabernacle wherein the soul resides, seems to be a notion as old as philosophy itself. It pervades the teachings of Holy Writ, where "the thoughts" and "intents of the heart" indicate that it was regarded as the seat of the understanding. The phrase, "Or ever the silver cord be loosed," is best explained by comparing the heart to a tent in which the spirit lodges,—a tent which is struck at death, when the silver cord, or the precious strings of life are parted.

The heart is compared to the court of the monarch, whence the light of instruction issues, while the other important organs within the trunk have their severel courts. The lungs are regarded as the office for receiving reports and deciding upon them. The function they fulfill in diffusing air over the whole body seems to suggest, that in the business of willing they should issue their regulations intellectually to every part. We shall not be far out in likening the lungs to the court of chancery. The liver is the war-office, whence were issued orders in reference to discipline, military tactics, stratagems, and so on. The liability of the liver to sympathize with the mind, when intensely occupied in arranging its thoughts, or in devising measures for the accomplishment of an object, may have suggested the idea of giving it a place when contrivance and courage are officially required. The gall, from its relation to the liver, and its importance in the œconomy, is the seat of office whence are issued peremptory decisions. The bile is prepared by the liver—so decisive measures are matured by councils of war, plots and so on. The horse has no decision, no constancy, because, say the Chinese, he lacks this important organ, the gall-bladder. The breast defends the heart, and seems to hold the air which is inspired by the lungs. It is the seat of joy, since at joyous news it heaves and flutters. It resembles therefore the court, whither messengers bring their reports and ministers are sent forth. The palpitations of the heart resemble the liveliness of an office, where all is interest and all

is anxiety. The stomach is the steward, and lays up what is brought into the storehouse of the state. Government officers and princes in the olden time used to lay up large quantities of provisions as a staff in time of dearth, when a hungry people grew troublsome, and could only be appeased by a supply of food. The Japanese officers or feudal lords pursue this course, and often allay a raging tumult by a well-timed bounty. This would not be a bad plan for soothing the repeal-agitators in Ireland. The spleen presides over the "essence of water," because it is the office of the five tastes, aud there can be no savor without moisture. It is not only the court where judgment upon things savory is held, or their merits tried, but extends its jurisdiction to matters of an intellectual kind—it is the seat of that faculty which enables us to feel and discriminate the beauties of poetry, as well as to distinguish between the different condiments which season our food. It corresponds, then, to that region of the brain which craniologists call gustativeness. The large intestine is the office which receives and delivers the ordinances of nature, or the *taou*, inasmuch as the nutriment undergoes such changes as the laws of the universe have perscribed for it. Its companion, the lesser intestine, is an accessory in this work. In Scripture, the heart thinks and the bowels feel; they are the seat of yearning and compassion: with the Chinese, they seem not to occupy any such station in reference to our sentiments. The kidneys, or reins, are the court of authority or power; for wisdom, "which findeth out knowledge of witty invention," is power. The reins are the court, then, from whence issues all manner of curious arts; they answer to the organ of constructiveness. The Old Testament seems to make these organs the theatre, or rather the secret chamber of consciousness: "My reins chasten me in the night season."

There are four other offices mentioned to make up the twelve, but three of these are of a very equivocal character, since Chinese authors give vague and inconsistent hints in reference to their form and situation; but we may pass them over without loss, as they have no share in the intellectual economy, and are said to be mainly concerned in the business of secretion. In the philosophy of modern investigators, the brain is laid out in parcels like a farm, and each field is expected to yield a particular grain, according to the nature of the soil. In Chinese speculations the parts which are meritoriously occupied in the maintenance of health are complimented with honorable posts in the commonwealth of thought and passion. I call it a commonwealth and not a monarchy, because all serve as well as command: the balance of power is held with an even hand while health lasts, and is destroyed only by disease. The brain is regarded as the centre of reflection and feeling among us, and rightly, because we see that the mental capacities are proportioned to the development of the brain in the lower animals. But the different organs which the Chinese philosophy or metaphysics have invited to take an essential part in this business, sympathise through the medium of the nervous system so intimately with the head, that the health of the mind and the health of the body are in a great measure inseparable.

CHAPTER VIII.

DRAMATIC ENTERTAINMENTS OF THE CHINESE.

The Chinese, as is elsewhere intimated, have very poor conceptions of architectural design, and are therefore unable to rear a building which would answer the purposes, or deserve the name of a public theatre. Their edifices for the enacting of plays are of a temporary kind, pitched like a tent in a field, and struck as soon as the engagement between the actors and their patrons has terminated. They differ widely in their dimensions, though constructed nearly upon the same plan, and consist generally of four separate buildings, planted upon the four sides of a large quadrangle. One side is occupied by the stage, which consists merely of a robing-room and platform for the actors: the opposite side is distinguished by a large gallery set apart for the ladies, who are thus indulged with a position corresponding to our front boxes. Here we have a practical proof of Chinese gallantry where strangers would scarcely expect to find it; for the front is regarded as the most advantageons place for seeing. In the opera-house at Rio Janeiro a large box or room at the top of the semicircle is devoted to the emperor, who in this way faces the stage as he reclines in his chair; an honor of the same sort is awarded to the dames of the Celestial Land. The two side-galleries are intended for gentlemen who pay for their places: the area or pit is filled with persons of all ranks, who are admitted without payment of any fee.

When one of these theatres happens to be very large, and the actors of the first rate in reputation, the neighborhood is in a blithe-

some ferment, and reminds an Englishman of the wakes and fairs of his fatherland. To preserve order, regular and special police-officers are stationed in different parts, each with a bundle of rattans in his hand. As all are merry and gay, there is little fear of any disturbance from an outbreak of passion: but all are eager to press forward towards the place of interest, and thus, without meaning any harm or offence, they crowd the paths and obstruct the passage that ought to be left for the supporters of the entertainment. When a lady approaches in her sedan, the interposition of an officer is unnecessary, for the chair-bearers exert their stentorian voices so effectually as to clear the path as they proceed; but if one is seen plying her small feet, and reeling to and fro, in anxious haste to be in time, an officer runs to meet her, and by the application of his rod opens a channel through the crowd.

Wishing to see everything that throws a light upon the character of the Chinese, I started after breakfast one morning with a native servant, and reached the scene of amusement an hour and a half before the acting commenced. The appearance of the *fan kwei* was unexpected; and some remarked upon it, but none offered hindrance or molestation. My attendant paid the fee, (half a dollar,) and I was forthwith invited to ascend by a narrow skittish kind of ladder to the gallery. The person who had the oversight of this department obligingly fetched me a seat, as the front divisions or boxes are unprovided with such things, and placed it in the best situation he could find for viewing the spactacle; while my attendant seated himself immediately behind me, to shew that he was not ashamed of a foreign master. My position so near the front of the box, or stall if you please, attracted the notice of the mixed multitude in the pit, and tempted some of them to climb up, that they might ask what I thought of the scene before me. One of the persons whose duty it was to keep order, had the imprudence to share in their curiosity, and began to put a variety of queries, till the manager came up and checked our proceedings. My seat was moved to the back of the enclosure, the inquisitive spectators were dislodged, and the poor fellow who had just been so busy with his questions got such a reproof that his face became like scarlet, and the blood gushed into his eyes and set them fast in their sockets. A Chinaman will put up with a blow from the rattan or the bamboo, but a rebuke cuts him to the heart. This is one of the most hopeful traits in the native character, and seems to mark out the Chinese as the very people to profit by instruction and remonstrance. My complaisance in allowing my seat to be set where the manager pleased, and the obvious contentment of my looks bespoke me general attention, which each new comer seemed to fall in with as soon as he arrived. I had thus an opportunity of feeling that popularity is a very charming thing, though it must be confessed I had paid a very low price for it.

The spectators in the pit talked in their usual strain when their hearts are excited, that is as loud as they were able; and as many were speakers, and the few hearers, the hubbub made the ears tingle. The scene was occasionally varied by a contest between some young fellows and a police officer. The former was anxious to secure a better view of the actors by climbing up the lofty pillars on which our roof rested, the latter determined to disappoint the expected pleasure. The fellow was seen clambering, with stealthy haste, half way up the pillar, perhaps, before his proceedings were detected; but just as he began to felicitate himself upon his good fortune, a long bamboo pole was applied to his back and legs, which compelled him to descend faster then he went up. Some who were more hardy compounded for the beating, and made their way up to the beams, whereon they took their seats and remained till the play was over. Every now and then another was descried endeavoring to seat himsef upon the edge of the stage, but, alas for his happiness, the bamboo was always in abeyance, ever ready to fall upon the head of the culprit. The little wrath and ill-feeling which accompanied these disappointments and rebuffs could not fail to draw forth the admiration of the stranger. A fierce look and a sudden ejaculation were all that occurred to ruffle the tranquility, and these were instantly swallowed up by the universal glee which pervaded the assembly. The boxes were filled by gentlemen in plain white or grey colored gowns, who came attended by a servant with a canteen, or a bundle of refreshments, the long tobacco pipe, and its elegant pouch. Bows and other marks of recognition passed very freely among them; and I observed that each made his neighbor as welcome as himself to anything he had brought for his own gratification. The appearance of so many "celestial" ladies gave new interest to the spectacle, and afforded ample room for comment upon the manners and habits of the people. Their attire was of the favorite color, blue, variegated by borders of black and and white trimmings. The vest is fastened closely round the neck, but leaves the arms partially bare: these were adorned with rings and bracelets. But the head was the chief object of embellishment, and displayed as much taste as the lady and her faithful attendants could muster.

After every corner of the theatre was filled and every one had fairly expended his stock of social remarks, the ear-piercing sounds of the Chinese clarinet, and the loud and min-

gled roll of the gongs and drums, opened the prelude. Every eye was immediately directed towards the stage in eager expectation. At this instant the rush at the two entrances to the pit was so violent, that those who stood near the stage were, in spite of all their efforts to withstand the impulse by grasping the edge of the platform and its supports, carried several feet beneath it. As this made their seeing anything that was exhibited out of the question, they stoutly rallied, turned round, and by a simultaneous effort regained their places. This process was renewed at intervals during the whole performanoe, so that the crowd resembled the sea, heaving and falling by turns. In the contest no man lost his temper, though, perhaps at the moment when he was deeply interested by some turn in the story, he suddenly found himself under the covert of the stage, where he could see nothing but posts and stakes.

The first personage who appears upon the stage is a civilian, in the robes of office, carrying a sceptre, or rather a flat staff, as the representative of the writing tablets which courtiers used to bear to the levee or council before paper was invented. He paces about the stage with a step that is ludicrously measured and formal, and smiles with all the well-acted complacency of a courtier. Every now and then he flourishes his sceptre, or gazes upon it with delight, as if the bliss of self-approbation were complete in the thought, that he is about to confer with and counsel the "son of heaven." This pantomime he varies by taking up a long scroll, which makes some allusion to the emperor, and pointing to it again and again as the object of his highest admiration. This is intended as a compliment to the emperor, and gives the traveler an excellent idea of what a courtier is expected to be in China. When this personage has finished his part, he retires, and is followed by the *pa seen*, or eight genii, in robes of the most gorgeous kind. These advance to the front of the stage in pairs, lift up their hands hid in their flowing sleeves, bow, kneel, recline, touch the floor with their foreheads, and then go through the same evolutions in a retrograde order, with a grace and decorum surpassing all description. When the ceremony is finished they look at each other and retire to make room for their successors. The two females are the last of the four pairs, and modify their obeisance by the introduction of a courtesy. These beautiful acts of respect are meant as an acknowledgement to the patrons of the theatre, who are in this instance their very "approved good masters." The next scene furnishes us with a view of the imperial court—his majesty sitting behind a small table, with his high officers on his right and left. He is chiefly distinguished by the predominance of yellow in his robes, and by a countenance which is a singular combination of beneficence and melancholy; a benevolent regard for the public weal and the multitudinous cares of government have cast this shade of thoughtfulness over his visage. I have seen several emperors thus represented, and they all seemed to be members of the same family—such was the similarity of their features and general bearing. The whole of the minutiæ of their looks, as well as their conduct, was the result of design, and shew what sort of person the Chinese think the supreme ruler ought to be in his temper and behavior. His consellors are often boisterous, hot in argument, and positive in affirming; and he checks them by reaching out his hand, with a countenance of entreaty, and not of threatening. He receives despatches, and answers them with his own hand, with the ease and rapidity of a man accustomed to business. War is soon decided upon—to repel some invader, or to recover some lost territory; and this makes room for a display of warriors who are burning with desire to signalize themselves in the bloody combat.

The field of battle is next before us, and gives the actors an opportunity of displaying a variety of feats, so that the action is a curious mixture of fun and fighting. After we are well sated with stirs and broils, the ebbs and flows of triumph and defeat, we are at length indulged with a little acting which we can understand and feel. The common scenes of life are introduced for our entertainment, and, I may add, for our instruction; for life, with all its realities, is imitated—nothing is added to make the picture a caricature, nor any thing omitted which might contribute to make the resemblance more perfect. The features of the actor, his carriage, and his voice, harmonize admirably with the part he has to perform; while, from early habit, he enters into the spirit of his part with such an instinctive relish that every movement is full of meaning. In the intercourse of the middle and upper ranks among the Chinese, there is something that strikes the stranger as studied and formal, but on the stage the bearing and the attitudes are English, with some few exceptions, which, tho' a little singular, are not difficult to understand. When, for example, a man is unable to overcome or persuade another by argument, he throws out his hand repeatedly towards him, by way of expressing his disgust or contempt, especially if the latter turns his back. Another action consists in pulling up the sleeves, as if the person were on the point of engaging in some handicraft, though the whole business before him must be conducted by words only. A man of distinction perchance entertains the idea of marrying a princess, and proceeds to court in the com-

pany of some skilful friend, who is to open the negotiation for him. The friend, however, does not at once make the overtures, but fetches many a circuitous form of speech to be sure of his ground as he advances. The great man, full of impatience, pulls up his sleeves, prances backward and forward, and lets you see, by most significant actions, that if the matter were in his own hands, he would cut it short. When he can no longer contain himself, he advances from his concealment, and is about to make his declaration, but is most unfeelingly thrust back by his wily acquaintance, to undergo afresh the process of self-torture. The interview of the princess and the courtier lasts some time; but the impetuous man evinces his displeasure at the delay with such an ever-changing succession of gestures and pantomime, that the eye is not weary, while the mind is ready to fancy that his passion must be real. It is not easy to see the connexion of all the scenes with their predecessors, though there are sometimes evident traces of a plot, and an attempt to shew how often inconsiderable circumstances lead to results of great importance. A small tablet is suspended upon the pillars in front of the stage, and in enigmatical language prepares you for the scene that is to follow next, but helps you not at all in seeing the concatenation which the several incidents have with each other. Many of these, however, are complete in themselves, and are perhaps introduced with the same view that an episode is in an epic poem, namely, to relieve the attention of the spectator. In one of these incidents a character appears very much like the hero of "Where shall I dine?" He is famished with hunger, and is in quest of some happy conjuncture to assuage his longings for food. In his way, he encounters some workmen, and offers to assist them at their toil, with the hope of sharing in their meal; but they, unlike the Chinese in general, devour their viands without bidding him welcome to a single morsel. Undismayed by disappointment, he addresses himself to a couple of priests, who have just replenished their vessels at the cost of some liberal benefactor. To win their friendship, he proposes to join them in some very interesting undertaking: they receive the proposal with the highest apparent satisfaction, but, in the most ungracious way, empty their basins without leaving a grain of rice behind. The anxiety of the hungry man, and the address and patience he exerts to obtain the smallest pittance chance might throw in his way, were exhibited with so many touches of real life and feeling, that it was hard to believe one was looking at a native of a country so famed for its eccentricities.

There was very little in the shape of scenery—the Chinese stage being very nearly in the state of the Athenian when Thespis left it—but the dresses were superbly elegant, and the acting throughout was so perfect in its kind, that the eye could not detect a single fault. The performance lasted about six hours, without any relief; but such was the interest with the players and the spectators felt in it, that neither seemed to be tired of the sport. A continuance in one position and on a hard seat for so many hours in a hot climate, made me glad when the attendant took down the tablet for the last time.

I was invited by a tradesman to be present at another performance, which promised to be singularly attractive from the splendor of the *e fuk*, or dress. As the theatre was some distance from the English factories, we seated ourselves in an elegant boat, and glided softly by the river's bank to the scene of amusement. My companion settled with the officers, and I climbed the ladder, but the gallery was too full to gain a good position. I sat down on the first seat I could find, with my cap on; but thinking after a while I would take it off, by way of compliment to the company, I attempted to remove it unperceived if possible. This, however, did not escape notice, but was applauded by a murmur that ran in all directions around me—so alive are these people to the least act of respect that is paid them by the foreigner. I found that report had not exaggerated in reference to the robes, which, in beauty, surpassed all praise or description. The first scene was intended to represent the happiness and splendor of beings who inhabit the upper regions, with the sun and moon, and the elements, curiously personified, playing around them. The man who personated the sun held a round image of the sun's disk, while the female who acted the part of the moon had a crescent in her hand. The actors took care to move so as to mimic the conjunction and opposition of these heavenly bodies as they revolve round in their apparent orbs. The thunderer wielded an axe, and leaped and dashed about in a variety of extraordinary somersets. After a few turns, the monarch who had been so highly honored as to find a place, through the partiality of a mountain nymph, in the abode of the happy, begins to feel that no height of good fortune can secure a mortal against the common calamities of this frail life. A wicked courtier disguises himself in a tiger's skin, and in this garb imitates this animal itself. He rushes into the retired apartments of the ladies, frightens them out of their wits, and throws the "heir apparent" into the moat. The sisters hurry into the royal presence, and, casting themselves upon the ground, divulge the sad intelligence that a tiger has borne off the young prince, who it appears was the son of the mountain nymph aforesaid. This loss the bereaved monarch takes so much to heart, that he renounces the world, and deliberates

about the nomination of a successor. By the influence of a crafty woman, he selects a young man who has just sense enough to know that he is a fool. The settlement of the crown is scarcely finished when the unhappy king dies, and the blockhead is presently invested with the "golden round." But the lout, instead of exhulting in his new preferment, bemoans his lot in the most awkward strains of lamentation. He feels his incompefency, and cries "O dear, what shall I do ?" with "such piteous action," and yet withal so truly ludicrous, that the spectator is at a loss to know whether he is to laugh or to weep. The courtier who had taken off the heir, and broken the father's heart, finds the new king an easy tool for prosecuting his traitorous purposes, and the state is plunged into the depths of civil discord at home and dangerous wars abroad.

In the sequel a scene occurred, which is still fresh in my remembrance. The reconciliation of this court and some foreign prince depends upon the surrender of a certain obnoxious person. The son-in-law of the victim is charged with the letter containing this proposal, and returns to his house and disguises himself for the sake of concealment. When he reaches the court of the foreign prince, he discovers that he has dropped the letter in changing his clothes, and narrowly escapes being taken for a spy, without his credentials. He hurries back, calls for his clothes, and shakes them one by one in an agony of self-reproach, but no letter appears. He sits down, throwing himself with great violence upon the chair, with a countenance inexpressibly full of torture and despair: reality could not have added anything to the imitation. But while every eye was riveted upon him, he called the servant maid, and inquired if she knew anything about the letter; she replied, that she overheard her mistress reading a letter, whose contents were such and such. The mistress had taken her seat at a distance from him, and was nursing her baby; and the instant he ascertained the letter was in her possession, he looked toward her with a smile upon his cheek, and such a flood of light in his eye, that the whole assembly heaved a loud sigh of admiration; for the Chinese do not applaud by clapping, but express their feelings by an ejaculation that is between a sigh and a groan. The aim of the husband was to wheedle his wife out of the letter, and this smile and look of affection were the prelude merely; for he takes his chair, places it beside her, lays one hand softly upon her shoulder, and fondles the child with the other, in a style so exquisitely natural, and so completely English, that in this dramatic picture it was seen that Nature fashioned men's hearts alike. His addresses were, however, ineffectual; for though a Chinese woman may be won to yield her up heart, she is to resolute too betray a parent or sacrifice her honor.

The morals of the Chinese stage are very good. Virtue suffers, and is not always successful; but vice, though it prosper for a time, meets with its punishment in the end. As a public amusement, it was the most unexceptionable that I ever witnesned, either in this country or elsewhere. This remark, however, applies to the better sort, where the company, or rather the patrons, are respectable; what may be the character of some lesser entertainments, especially when they take place at night, I cannot pretend to say from observation, but conjecture that they are polluted by the vices of the country. To a traveller these spectacles are of the highest value, since they allow him to see into the very *penetralia* of domestic life—the inner appartments being often exhibited with all the doings and amusements of sequestration and retirement. The Chinese, to render the picture exact and striking, are minutely circumstantial in all their scenes; and it is astonishing to see the vanity of minor incidents that are crowded within the compass of a short passage. The rehearsal is of a perfunctory kind—the manager takes his place behind a curtain upon the stage, and, holding a book in his hand, calls each of the actors in their turn, and briefly reminds them of their part by pointing to some sentence to be pronounced with significance, or some particular feature in the acting. We may sum up the character of the Chinese theatre by saying, that the scenery is wretched, the morals generally good, and the acting equal to, if not surpassing any thing to be met with in the western world; their excellence consists in a wonderful regard to truth in all its finest shades of variation and detail.

CHAPTER IX.

ELOCUTION AMONG THE CHINESE.

The Chinese, though a very copious language, is very scanty in vocal sounds—in such sounds at least as are capable of being expressed by alphabetic writing. In Dr. Morrison's Syllabic Dictionary, they amount to only 411—a pitiful number, indeed; and though the whole affair of Chinese pronunciation needs recanvassing before any decided

opinion can be given, yet I think the sum would not be materially increased were every sound to be gleaned up that now may happen to stray amid the wide fields of colloquial intercourse. From this paucity of radical sounds, many words, which have the greatest diversity of meaning, make the same impression upon the ear of a foreigner; and hence characters are ranged in our dictionaries in groups, under the same sound, with significations widely different from each other. The absurdity of this mode of arrangement no one can be fully sensible of who has not sat by a Chinese professing to teach the "Mandarin," and turned over the leaves of his quarto volumes for many a precious half-hour without being able to find the sound given him by his tutor. To remedy the ambiguity and misunderstanding that must necessarily arise in conversation, the Chinese have had recourse to two ingenious devices:—The first is, by taking a word of similar meaning and placing it beside the one you wish to use. *Keen*, for example, means *to see;* it may also signify *to gape, an establishment*, to grasp with the hand, firm or solid, &c.; but if *kan*, to *gaze at*, be coupled with it, the ambiguity is destroyed, and *kan keen* means unequivocally *to see*.

The second method for relieving the doubtfulness occasioned by the same sounds for different words consists in the use of accents, which, though common to all other languages, have an emphasis and distinctness in Chinese which are never attained by the stationary or sliding evolutions of the voice in the languages of the west.

There are four accents in Chinese, or there are four different ways in which the voice can be modulated:—it can ascend, descend, dwell at the same pitch for some time, or only touch it with a hasty flight. These four different modulations may be represented at once to the eye and the ear by the help of a violin. If while the bow is drawn across a string the finger slides from B to C, we shall have a type of the *shang shing*, or *ascending modulation;* if the finger slides down from C to B, we shall get the *keu shing*, or *descending modulation;* but if the finger remains stationary while the bow is smoothly drawn across the string, we shall have the *level* or *sustained modulation*, or the *ping shing*. If, instead of the long-drawn sound—the finger still resting in its former position—the bow, by a sudden jerk of the wrist, be made to utter a kind of staccato, or a momentary sound, it would correspond to the *juh shing*, or *evanescent modulation*. The thoughtful reader is perhaps ready to remind me that each of these modulations might be taken in the lower or the higher parts of the voice, and hence there would be two of each sort. This anticipation would be correct, for the natives acknowledge eight modulations, four high and four low, which are distinguished by epithets expressive of that condition. An attempt has been sometimes made to represent these modulations by musical notes; but this was unfortunate, as we are not possessed of any symbol that would direct the performer to slide from B to C upon the violin, though the thing is often done for the sake of effect: on the flute, piano forte, and organ, it is impossible.

The Greeks, who were a very shrewd people, and fond of nice distinctions, teach us that in singing the voice steps from note to note, or it moves diastematically; but in speaking it glides up and down without resting any where, or, said they, it moves continuously. Observations to this effect will be found by turning to Aristoxenus and several other musical writers, near the beginning of their performances. The Chinese modulation is a compound of singing and speaking—an unique kind of recitative. It is not therefore very marvellous that it makes a singular impression upon the ear of the listener, if he comes from other shores. This impression is strengthened, and not diminished, by study, for the ear becomes more acute and more perceptive of the distinguishing peculiarities. The student hears a sentence uttered by a foreigner, who is perchance endeavoring to soothe a patient under the smart of excision or amputation; a native catches the words, and repeats them for the clearer information of the sufferer, and the difference seems wonderful. The elocution of the one is indescribably tame; in that of the other there is a force and a pregnancy of meaning which convey the sense not only to the ear but to the heart of the auditor. The average range of the voice in the ascending and descending modulation I assume arbitrarily equal to the interval between B and C, that is, a half tone; and the difference between the low and the high modulations at about a fifth. There is no necessity, however, for confining the changes of the voice to these limits, since the individual is at liberty to obey the promptings of his own mind while speaking. If he wishes to make a word emphatic, he can dwell upon the sound, by sliding far up or far down, slowly or with rapidity, by drawing out a long-sustained sound, or by giving more than usual velocity to a short one.

In the dialogues, debates, and quarrels of the Chinese these modulations perform a very important part, and seem, instead of fettering the speakers by the positive nature of their observance, to mark out lines for the display of vocal effect. A Chinaman loves to thunder with words, and seems to feel as much satisfaction in firing a volley of sounds at an adversary as a pugnacious man would in dealing out so many blows. On such occa-

sions the sustained modulation, or *ping shing*, is greatly in request, since it enables the speaker to "wind" such a long-continued blast into the auditory porch, that a discharge of monosyllables must have ten fold the effect they would have had if their rear had not been covered by such a reinforcement. The Chinese are fond of monopolies, at least their government likes to patronize such things, but the males have not appropriated the entire right of using the vocal artillery; for the fair dames are sometimes so forgetful of the decorum imposed on them by the sages, that they come forth and wrangle in the open air; when the *ping shing* stoutly performs his office, flies on the wings of the wind across the well-tilled valley, and would, if Echo were at hand, produce an effect as novel as it is engaging—I say engaging, for the voice of the female is generally sonorous, and the enunciation clear and distinct, especially when feeling stimulates exertion; so that the foreigner who desires to be acquainted with Chinese accent and vocal inflection, may then find some of the best examples for improvement. Those who prefer a more peaceable mode of habituating the ear to the differences of tone and effect, may find opportunities in listening to the venders of drugs in the street, who not only mark them with great emphasis, but to a ready utterance sometimes join such a liveliness and flexibility of dramatic action, that one is apt to think them fitted for better purposes than to tell high-sounding fibs among a circle of unlettered men, who come but to listen and to laugh.

The importance of nicely discriminating these modulations is often felt by the foreigner who labors to make himself understood by the natives he meets in his walks. He utters a sentence and looks round for a response, but is answered by a vacant stare. The words, the construction, and the sounds, so far as articulation is concerned, are Chinese, but the *cantus* or peculiar song which should have characterized some of the principal terms are wanting; and therefore the meaning was not caught by any one of the crowd, till perchance a bystander, guessing at the drift, repeats the same words, with due accent, when the smile of intelligence kindles in every man's face as by instinct. It has sometimes been said, by way of banter, that a book might be written with only the sound of *e*, and that the natives are often at a great loss to understand each other; but there is more mirth than matter in such remarks, for though there be many words which appear the same to us in our orthography, these modulations, subsidiary terms, the context, and so on, conspire to render a speech intelligible. If a term of doubtful meaning is used, the speaker draws the character in a kind of pantomime upon his hand, and the ambiguity is removed instantly. To the stranger these curiosities are a great stumbling block. If he has spent some time in the Indian Archipelago, and found himself understood, with the aid of a small vocabulary, he is disappointed on reaching China, where he perceives that his Chinese, collected from his hand-book or dictionary with much care, is as barbarous in the ear of a native as it would be in England. This is one reason why so few persons out of the vast numbers that have visited China have turned their attention to the spoken language. They were foiled in their first attempts, and met with so many discouragements, that they gave up the study in despair, and contented themselves with the "Canton English," as it is called—a mongrel jargon of unrivalled scantiness and obliquity.

The curious recitative of China is worthy of the scholar's attention, not because it is an odd phenomenon, and therefore entitled to a place in the archives of memory, but because it has something classic about it. Martianus Capella, after describing the difference between singing and speaking, tells us that all verses or poetic measures were recited in a mixture of the two. If we were to tell a learner that he must go to China to learn how Virgil's Georgics ought to be read, he would think us in jest; but, if we may believe Capella, the prose-reading and speaking of the Chinese are essentially the same as the recital of Latin poetry. I am inclined to think that in the infancy of language all the ancient nations had recourse to this admixture of song, to make their words more emphatic and more taking to the ear: and the Chinese, who love what is old, have faithfully retained these relics of antiquity, while the bards of Italy, who, like their brethren in other countries, had a taste for what was old-fashioned, preserved them, in part at least, in the recital of their compositions. The acute, grave and circumflex accents of the Greeks are better understood in their practical application by referring to the Chinese modulations, than to any other types within the sphere of modern experience. In the *acute* the voice probably ascended; in the *grave* it descended; while in the *circumflex* it dwelt upon a syllable a moment without varying its pitch; that is, the Greeks had their *shang shing*, *keu shing*, and their *ping shing*. Hebrew accents have ever been a subject of much inquiry; and though their office in connecting and disconnecting sentences is pretty well ascertained, their precise nature is still a problem; but if we assume that the Word of God was read in the ancient style, that is, with a variety of vocal inflections, these accents may be considered as their symbolical representatives, and thus claim respect at our hands for the antiquarian hints which they suggest.

In oratory the Chinese seem fitted to excel, were any public encouragement afforded to the exercise of the art. I deduce this inference from what we see in the streets, where we should not be prepared to meet with the best samples. Many of the strolling venders of drugs seem to be indebted for their success in disposing of their medicaments to the persuasiveness of their speeches. They have a choice of language and arguments just suited to the minds they are addressing; and such a profusion of changes in tone and modulation, to give life and reality to their sentences, that many believe their stories while they listen, though they reject them as soon as the enticing sounds have ceased to fall upon the ear. I have a very lively recollection of a dirty-looking fellow who made his appearance in front of the English factories at Canton, a few months before I left the country. He professed to tell the destinies of a man from the position which a mole-spot or any natural mark might occupy upon the body. To induce his auditors to accept his prophetic council he would select examples from history, and shew how a mole-spot under the eye was followed by certain singularities of fortune. It did not appear, however, that the token or presage thus stamped upon the cheek of the individual was to be taken absolutely, but was subject to modification from the wilfulness of the person or the existence of some other mole-spot, which tended to counteract its effects. Whatever might be the value of his doctrines, he took care to clothe them in an admirable style of oratory. He had an anxious and well-affected seriousness in laying down the principles of his art—a cautious nicety in shewing how opposites might counterbalance and modify each other—and a seeming hesitancy in drawing conclusions, lest, through inadvertence, he should overstate the matter. At each cadence or winding up of a series of arguments and axioms, pursued to the ultimate proposition with all the science and apparent candor of one "well profited in strange concealments," he would cast his eyes around, as if anxious to obtain the concurrence of every auditor, and then fasten them in a pointed gaze upon the individual whom he wanted most to convince, for the sake of his countenance or support. He was fully aware of the importance of carrying his audience with him, and might therefore have been a very serviceable tutor to some of us in our first essays upon the platform. The attractive graces of elocution are not confined to speaking, but, by the same order of men, they are extended to reading. One, perhaps, has got a book, adorned with sketches from life, with descriptions to solve all the enigmas in the scenery: the picture is shewn, and the description is read with a dramatic regard to pauses, varieties of tone, quality of the voice, &c., so much to the purpose that every hearer stands in a kind of trance. Dealers in books have sometimes recourse to the same practice, and read their stories with excellent humor, and a voice rendered flexible and melodious by long and frequent use.

I may close this chapter by remarking that these modulations of the voice are subject to rules in poetic composition: thus, two successive verses may not terminate with the same modulation; and the *ping shing* is combined interchangeably with the other three, according to the tastes and purposes of the poet.

CHAPTER X.

COMPOSITION AND PENMANSHIP AMONG THE CHINESE.

Composition, or the art of putting the thoughts of the mind upon paper in a graceful and perspicuous style, is reckoned in China the highest of all literary accomplishments. As materials for the exercise of this art, they have a copious language, an imagery gathered from the loveliest stores of nature, and a countless host of trim phrases and pithy sayings. To con over these words, ideas and apophthegms, and by memory and reflection to make them his own, is the proper aim of every student. My teacher would sometimes illustrate this work in a dramatic way, by copying a sentence from some classic book, throwing himself back in his chair, shutting his eyes, and muttering the words over to himself. He stated that this was the method by which learners made progress in their studies, and became in due time well qualified to express themselves in writing with an aptitude of arrangement and a richness of diction. And it can hardly be questioned that if youths in our country were to take some of our best writers, dissect and copy out their periods, and then, with the unruffled gravity of the Chinese, muse upon them till they were written in their memory, they would spend their time more profitably than in scraping together "miserable Latin and Greek," to be laid aside and forgotten as soon as the master shall cease to call for the task. They would have an assortment of thoughts and phrases to start with, and a variety of channels wherein their ideas might

traverse with ease and advantage. But it would only form a part of their education, since the learned languages, mathematics, history and geography, would prefer their respective claims upon the attention of the student. In China, however, it seems to be not only the chief, but almost the sole occupation of contemplative persons. A knowlege of ethical arguments and illustrations is gained with many a piece of national history; but an acquaintance with the nations upon the earth, their policy, productions, annals, &c., the properties of number and magnitude, or the philosophy of general grammar, form no part of the process. Their Encyclopædia, the *San tsae*, which embraces almost all their learning, is a sealed book to all save a few who are privileged by rank. "No man," said a native, when he saw the book lying upon my table, "below the fourth rank of government officer ventures to look into it."

As so much time and attention are devoted to composition, and all studies alien to the pursuit are carefully avoided, we naturally look for great proficiency in the art, such as cannot be surpassed by any nation, ancient or modern. In this expectation, if foreigners be capable of forming a correct opinion, we are not likely to be disappointed. Lovers of Greek literature will not easily allow that any thing can surpass the grace and sweetness of the "Attic modulation," and, in my humble opinion they are right; but in the Chinese style, from the choice of principal words, and from the collocation of those which, from their secondary character, we may call particles, result beauties of the very highest order. When I met Dr. Morrison in China some years ago, he took an opportunity of passing an eulogium upon the art of fine writing in the Celestial land, and intimated, in the strongest terms, that he thought no nation could compete with it in this respect. In the arrangement of sentences, the Chinese take care to make them harmonize in pairs, embracing an equal number of words—a practice that not only serves for ornament, but as a means of elucidating the sense where punctuation refuses her useful aid. On their adroit and unforced management of this principle of combination, they pride themselves very greatly, and seem to think that it is almost beyond the attainment of any foreigner. When my teacher discoursed on this subject, he seemed to be in the fullest complacency of his native element, and to feel all the animation which a consciousness of singular merit is fitted to inspire. I once took the opportunity of telling him, that a harmonious parallelism was not altogether a stranger to the English language. The teacher was scarcely prepared for an announcement like this, and in order to find an undoubted point where he could shew the superiority of the Chinese, he turned to a pile of translations from the English into the native language.

Beauty and exquisite finish are not only arrived at by native scholars, but also a readiness in communicating their ideas in writing. A person of literary attainments is expected to sit down, and at once state in a clear and luminous manner, his views upon any particular point; and as the Chinese are calm under ordinary circumstances, they do this with much apparent ease. While we were sitting by the *nanhae*, or district magistrate at Canton, he wrote out a history of his own case, and presented it, without correction, for the perusal of his medical attendant. But whatever may be the graces of the composition, or the promptitude with which sentiments are clothed in written language, the Chinese have not the power of putting the reader in possession of their meaning by a kind of short cut. My teacher was once by when I received a note from a friend, which I read and laid down to go on with my lesson. "Have you read it?" he inquired, with an air of surprise; and when I told him the contents, he seemed to wonder still more how so much sense could be conveyed to the mind by what appeared only a single glance.

The Chinese are greatly enamored with their symbols, as they are of a highly wrought composition, and therefore not only use them for conveying moral and engaging sentiments, but also for display and embellishment. A capability of executing them with ease and beauty, ranks next after the art of composing; and hence a gentleman is expected not only to be a fine scholar, but also a fine penman. The hair pencil, with which they write, is without a rival in delicacy of workmanship and fitness for the specific purpose to which it is applied. It is held in a direction nearly perpendicular to the paper, and rests upon the nail of the ring-finger; and as the wrist is the fulcrum on which the hand turns, the greatest latitude is given to its movements. All the elegant turns, swells, *kepaiai* or horns, are respectively accomplished by an adroitness in wielding this beautiful instrument. Variety in shape and a symmetry of proportion are studied at the same time; straight lines and sharp corners are either avoided, or so treated that their untoward effect is destroyed. Many of the fundamental principles of drawing, as understood by us, are fully recognized by the Chinese in their canons of calligraphy. They have a multitude of rules and observations, but they have reduced them to eight general laws, *pa fa*, which correspond with as many positions of the pencil. All these general laws are exemplified by the single character for *everlasting*, an epithet they have applied to all their symbols, so far are they from

thinking them destined ever to give place to alphabetic writing. Each general canon is subdivided into 6, 10, 14, &c., subordinate rules, which are severally distinguished by some very expressive term.

There seems to be a wisdom, laid up by habit, in the eyes, hands, and so on; for a man can read to another insensibly, while his thoughts are engaged with a subject far different from any under his notice; and a musician can play the notes of a piece, while his imagination is taking excursions many leagues off. The Chinese are aware of this faculty, and give it a practical effect by training their children to write, among their earliest exercises. At first, the learner attempts to imitate the characters placed before him under the guidance of an instructor; when he has made sufficient progress to execute them by himself, they are read to him from the desk of the master. Among us the scholar is exercised in orthography by dictation; in China he is drilled in the art of writing the symbols by the same process. When a person desirous of acquiring the Chinese language, glances at the characters as they are marshalled in a dictionary, the task seems to be an endless one; but if an hour or two were spent every day in writing them under the tuition of a native, the student would soon find, to his delight and astonishment, that what appeared of late so great a chaos, is beginning to wear the garb of order and familiarity; while the applauding smiles of his teacher, who loves to see a foreigner imitate Chinese ways, would greatly accelerate his progress.

The model specimens of Chinese calligraphy have the ground black and the characters white; and they are executed with so much exactness that the eye of the connoisseur cannot detect a fault in them. Some of these I purchased of a dealer in old books for a small sum, which two or three of my Chinese friends were pleased to think a very great bargain. But notwithstanding the rigor and comprehensiveness with which rules are applied in the formation of the characters, a scope is so far allowed for taste, that each virtuoso's handwriting may be known by some its of peculiarities. My teacher seemed to feel a satisfaction in the thought that his friends would say, when they saw any of his best performances, "This is Kwang's writing; we know it by such and such peculiarity in the style." There are several different kinds of hand, which are devoted to their respective purposes. The seal character, composed of widely-separated lines and turnings, is employed for the object indicated by its name. It is only understood by a few; so that when a tradesman wishes to have his name cut upon a seal in this character, he applies himself to some professional man, or learned neighbor. The perfect character is the one that is susceptible of all the graces of which we have been speaking, and is always used where elegance is studied. The running-hand is used by men of business, and consists of abbreviated forms, sweeps, and zigzags, to favor speed in writing. The hands of those who write this with facility are said to fly; it is then something between a scrawl and a flourish, such as foreigners are not very apt to understand or admire. A mixture of the perfect character and the running-hand is often used, both for the freedom of its appearance and the ease of writing. The long and tasteful pair of scrolls which decorate the niche and altar-piece of a Chinese parlor are oftentimes written with this combination of the free and the finished. Many persons are employed in this work, though not always exclusively, as they are sometimes painters or booksellers by trade and profession. The ink is ground upon a large stone, and the result poured into a small pan. In this the artist dips his large brush, and, holding it at a commanding elevation, alternately manages the straight line and the sweep with a sleight so imposing, that a crowd of natives cluster round him to stare in silent wonder and admiration. In the rapid evolutions of the pencil, the loose hairs, instead of combining to shape a single broad stroke, often trace a number of broken lines, and leave the paper in some places untouched; but no pains are taken to mend this defect, because, in the way of freedom, blemishes are esteemed as graces. It is not to the adorning of the sitting-room, or the shop, that the use of these everlasting characters, *yung tzse*, is confined; the glazed lantern, which lights the nightly footsteps of the rustic, does not lack an honorable badge of this sort. An excessive attachment is apt to verge towards superstition; but there is something amiable in this fondness for the emblems of literature. When a paper inscribed with these characters ceases to be of use, it is consigned to the flames. As I have passed the shops in old and new China streets, I have seen one of the men occupied in burning the waste paper in an iron pan, out of compliment to the graphic delineations inscribed upon it. The neglect of foreigners in this particular gives great offence to the Chinese; and I was once exposed to the severe reproofs of a native, who passed a sweeping sentence of ridicule and condemnation upon the whole of us for our disrespectful conduct in this point. I had given him no provocation, for it was my rule to preserve every little scrap of paper that was written upon by a native, but his indignation seized a favorable opportunity to display itself. The gentleman who initiated me in the rudiments of the lute took a silent but a more severe mode of reproof. As the seat was not high enough to enable me to

command the instrument, I placed a large English book upon it; this he instantly removed, and, with a bow and a smile, supplied its place with a cushion. The only instance I heard of books being applied to unworthy purposes in China, was in the case of some copies of the Scriptures, which were torn, and their pages used for wrapping up money that was paid for opium.

CHAPTER XI.

HUSBANDRY OF THE CHINESE.

If I were to affim that agriculture among the Chinese is in a state of primitive simplicity, I should mislead the reader, though I might perhaps challenge any one to refute the assertion. General statements are very easy for both writer and reader, because they require little thought or discrimination on the part of either; but they usually leave the matter just where they found it. Of Chinese husbandry I think we may say, however, that it bears many traces of its elementary state, especially if we look at the different kinds of implements in use. The plow has a beam, a handle, and a share, with a wooden stem, and a rest behind, instead of a mould-board. The shape of the several parts, and the rude manner in which they are put together, bear evident tokens of what Art was in some of her first essays. But it answers the purpose, because the plowman's aim is to stir up the soil; the laying-over of the flag, or "sidelong glebe," in a tasteful ridge, is beyond the sphere of his contemplation. He often *winds* his work under water; a practice that would greatly interfere with any notion of beauty, were the hind or his master ever troubled with such things. In Great Britain, capital and science have come to the aid of the husbandman; and hence we are furnished not only with a great variety of forms, but also with a compactness of workmanship, not to be seen in any other part of the world. In China, utility is the only quality sought for—appearance is altogether slighted: for half-instructed people are very apt to think that all comliness in the make of a thing may be fairly despensed with. The harrows are provided with three rows of teeth and a handle to support the laborer, who stands upon them to add to their gravity. The object of the harrow with us is to pulverize the soil; but with the Chinese, not only to pulverize or reduce it to a fine powder, but to diffuse it in water, so as to produce an equable solution, because the rice is grown in mud, finely tempered by the labors of the plow and the harrow, with the well-judged application of manure.

The spots favorable for the cultivation of rice are such as are of an alluvial kind. The soil is carried along by the streams which tumble down the sides of the mountains, and being deposited near their feet, gives breadth to the valley, or forms a delta. In this way, a field or a farm is produced fit for the tiller; and the river which conveyed it to its destination still supplies a stock of water to replenish the banks and furrows. Thus, by a simple and beautiful provision of nature, the meadow is formed and irrigated by the same cause. The fields are parted by neat terraces, beside which the rills often glide in refreshing lapse, and the little fish sport in the radiance of a summer's sun.

The first step in the process of planting is to sow the seed thickly in some richly-manured corner, from whence it is taken when about ten inches in height. There is some philosophy in this, as seeds will germinate better when closely strewn, than when scattered at a distance from each other: the convivial adage, "the more the merrier," is quite applicable to the process of germination. The sprouting is connected which the chemical change of fermentation of the constituents of the grain, which depends for its intensity upon the heat of the whole mass. "If two lie together, then they have heat: but how can we be warm alone?" Eccles. iv. 11. After the field has been duly prepared, the shoots are cut up by passing a kind of share below their fine roots, and they are removed in the shape of flags, which are placed in a basket, and conveyed to the side of the field. The men who are occupied in transplanting place a bundle upon their left arm, and with the right hand, take a small tuft from the bunch and plunge it into the mud. Use has rendered this work familiar, so that it proceeds with great celerity, and a man is able, by an extraordinary exertion of his powers, to set from twenty to twenty-five plants within the minute. Necessity obliges them to observe a line in their work; though, as their heads are down, they can keep no point in view, to render it free from breaks and curvatures. In a volume of the Chinese Encyclopædia, two men are represented as contending with each other at a sport which seems to have grown out of the rivalry this work is apt to excite. A gong is suspended upon a tree hard by, which a person, who seems to be the umpire, is beating. The competitors are obliged to place their hands

upon each plant as they run, in cadence, it appears, with the strokes of the drum. The merriment of the play lies in this, that each of them endeavors, by jests and comic stories, to baffle his antagonist. A Chinese is naturally a great lover of fun; and a stranger makes his way directly towards his heart by indulging this humor for jibes and jokes.

The rice requires two or three hoeings in the course of its growth; and this is effected by an implement that cuts more deeply than the hoe used by us, and, by the shortness of its handle, keeps the laborer in a stooping posture while at work.

The business of irrigation furnishes employment for the husbandman while the corn is growing. The water is employed by various canals and conduits to the field, from a neighboring stream or reservoir, to supply the want of refreshing showers. These conduits are fed by the water-wheel or the bucket. The former raises the water by a series of float-boards, which traverse in a trough, and sweep the fluid with them. It is somewhat upon the principle of our chain-pump, which lifts the water by a line of buckets; but instead of the bucket, it has merely a flat piece of board, which, by exactly fitting the channel in which it is to move, confines the water between itself and its fellow. In fact, the bottom, two sides of the trough, and the two successive float-boards, compose a sort of extemporary bucket.

Our newly-discovered method of raising water by means of a band, is only one step a-head of this in simplicity. The use of the bucket, as it is suspended between two men, is very ancient, and answers the purpose of a simple and rapid conveyance much better than one would be led to suppose before the testimony of an eye-witness has aided conjecture. Each man lays hold upon two strings, fills the bucket by lowering it into the pond, raises it up by pulling, and then, by a sudden jerk with one hand, empties the contents into the head of the canal, or into the field, where several men are occupied in removing the "tares" from the roots of the rice, which spring up soon after it is planted. By this process, one is reminded of that beautiful passage in the book of Numbers—"He shall pour the water out of his buckets, and his seed will be in many waters."

The rice is ripe about midsummer, and presents a pleasing spectacle when, by its yellow tinges, it invites the sickle of the reaper, who then, with an instrument, the type of our reaping-hook, proceeds to cut it down. An assistant takes up the bundles as they are laid down by the reaper, and strikes them upon the side of a tub, which summarily completes the process of threshing. A curtain surrounds one-half of the tub, to screen the grains from the impulse of the breeze. All kinds of rice, however, are not treated in this way, for the kernels sometimes refuse to quit their lodgings upon such short notice; and the sheaves are then carried to a threshing-floor, and beaten with a flail which, in shape, is exactly like the one in use among us. But though the flails in Britain and China are so nearly related in point of form, there is a striking difference in the manner in which they are respectively wielded. The Chinaman simply moves the "swingel" round, as if he were using a whip; whereas the sturdy hind in our barns makes it revolve round his head to accelerate its velocity. In the one case there is an art, as every one knows who has ever been initiated into the mystery; in the other, there is none at all. This area, or threshing-floor, is made of *chunam*, that is, a mixture of lime and some adhesive menstruum; and on this the corn is spread for winnowing, and for threshing if necessary. In reaping the rice, which requires only a shake to dislodge the grains, much is lost, as every bundle leaves a small heap of corn behind it upon the ground. This appeared so inconsistent with Chinese economy, that I once took the liberty to point out this loss to the laborer, who said that the fallen grains were left for the poor. I suspect, however, that generosity had but little to do with the matter, and that gleaning by kernels is not very common. No poor person was seen hard by to seize the opportunity; and the corn was scarcely gathered, when the owner ushered in his team for turning up the soil, in preparation for a second crop.

A second crop of rice is sometimes planted in the same field; but in the neighborhood of Macao the common practice is to plant the fields with vegetables, such as sweet potatoes, the *pa tsae*, a species of *raphanas* resembling a turnip in its mode of growth, onions, &c. By Chinese economy, in reference to manure, and a constant plying of the soil with the plough and the mattock, fallows seem to be rendered unnecessary; and the land yields a maximum produce without a periodical release, to exterminate the weeds, or to invigorate its energies. While the vegetables are growing they sprinkle the ground with some fructifying mixture, which waters and enriches at the same time. The laying up of the *rejectamenta* of a town in tanks, exposed to the influence of the weather, and the spreading forth of some parts to dry and waste in the sun, once seemed to me to be needless processes: inquiry and reflection, however, have since altered my opinion; and I am disposed to think the Chinese are right. But in making this concession I should be desirous of levying a tax upon every farmer, according to the extent of ground he occupies, as a sort of license for polluting the sweet breath of heaven with perfumes

which one would not met with elsewhere, if we except the emperor's palace at Rio Janeiro. I propose that this sum should be laid out in the purchase of frankincense, to be burnt from time to time, for the public benefit.

CHAPTER XII.

DIET OF THE CHINESE.

The staff of life in China is rice; and early habit has so far exerted its wonted energies that the natives eat it not more from necessity than from choice. To most of us on this side of the world rice is insipid; and we marvel how the Chinese and Hindoos can be so fond of it; but in England rice is seldom boiled so as to present that loose-grained appearance which it does when dressed by people of the east. It has not the taste of the Indian rice, that peculiar flavor which renders it acceptable to those who have visited southern latitudes, and acquired a relish for it by virtue of association. The Chinese eat it out of a basin, and instead of picking it up with their fingers, as the Hindoos and Philipine Islanders do, or with their *chopsticks*, piece by piece, they lift the vessel to their mouth, and, by a rapid and eager motion, *sweep it into* the alimentary porch. On board the boats that crowd the banks of the Canton river, children of all ages, at dayfall, press near to their mothers, who fill their basins to overflowing: these they take and empty with a contentment which shews that their wishes never ascended any higher than the rice-bowl. This is the meal of the poorest grade; but those who are blest with the slenderest pittance above what is required for rice, lay it out in fish, pork and fowl, to give a relish to that main stay of existence, the rice. In this we have the counterpart of the old English fashion of meat and bread; so that nature seems to suggest a union of the vegetable and flesh diet, in which the former preponderates.

In the management of their fish, fowl, &c. as items for the table, the Chinese display great skill and neatness. The common reproach, that a native will eat any thing that comes under the denomination of meat, is just in appearance, since he seems to proceed upon the principle involved in the familiar adage, "Waste not, want not." But it should be remembered that this happens from a love of variety, and not from a scanty supply, which reconciles our Gypsies to the animals chance has consigned to the ditch. Every Chinaman is luxurious in his ideas, and he will have an assortment of dishes, be the ingredients ever so humble. Fish of every kind are eligible for the table, and, since the seas yield an abundance, they are very plentiful. As the waters are covered with fishing craft, it might at first excite our surprise that the numbers are not thinned; but the prolific nature of fish will enable us to account for the abundance; and the fact that the fishermen catch the sharks and other fish which feed upon their fellows, will suggest to us the reason why so many millions are preserved for the net. The death of a single shark is the life of many hundreds of his companions in the briny deep, since he is cut down at the commencement of his career in the work of slaughter. Large quantities of fish are dried in the sun, and are sold at the shops and in the market places, to those who treat dried fish as we do anchovy, namely, as a sauce for less tasteful viands. Pork is plentiful, but never agreeable to the eye of Europeans, from its shining, flabby appearance. It has not the taste of its congener among us, and is only tolerable when cut into thin slices and fried in soy, to correct the grossness of the natural juices. The natives cut it in long slices, or rashers, and hang them upon lines to dry in the sun. Treated in this way they are not disagreeable even to an European, though, by their form, they might easily persuade us that they had been smelled but not tasted by the dog, or his household mate, the cat. Poultry are reared without number, but in size and condition they are seldom much to be commended; and as no time is allowed to intervene between death and dressing, the flesh is thready and sapless. The alternation between greasy pork and lean fowls is not always calculated to provoke the appetite or sustain the health of the stranger, who has to conflict with care and a hot climate at the same time. The ducks are dried like the fish and the pork; and, from the small amount of muscle, they look like a bit of skin stretched over the gaunt anatomy of the bird. A man hawking about the streets of a town, with a bundle of dried ducks at his back, might be taken as a characteristic of the Chinese nation. The blood of the domestic fowl is spilled upon the ground, but that of the duck is preserved in a small vessel, that it may be moulded into a cake by the process of coagulation. It is then put into water to remove a portion of the color, and, as I suppose, to enhance its good qualities. We see, then, that the Chinese are discriminating, even in the use of that inhibited article, blood: "For blood,

with the flesh thereof, which is the life thereof, ye shall not eat." What the essential difference between the blood of the two birds may be, is a problem which I shall leave for the discussion of gastronomists more learned than myself. I had forgotten to mention a point in zoology in reference to the pig, and that is, the striking analogy between his habits and those of his master. A Chinese admires a round face and smooth curvatures of the tunbelly; and when leisure and plenty conspire, he studies these perfections of personal beauty. Now, in these respects, the Chinese variety of the swine is fashioned after the same model. At an early period, the back becomes convex and the belly protuberant, while the visage shows a remarkable disposition to rotundity. In moral character there is a very amusing similitude. Ever since the commencement of foreign intercourse, the native magistrates have always evinced a disposition to run counter to every rule of common sense, and were never to be managed like other citizens of the world. The swine is carried in a cradle, just large enough to contain him, suspended upon a pole, between two men. This, where labor is cheap and the paths are narrow, is a safe and expeditious mode of conveyance: but the difficulty lies in persuading him to enter this domicile. To accomplish this the owner places the cradle before the pig's head, and straightway begins to pull his tail, when the animal, thinking to play his benefactor a game at cross purposes, suddenly darts into the place prepared for him. When at his journey's end, the porters dislodge him by spitting in his face. My diplomatic suggestions about China are all of them founded upon this postulate, that we ought to study the native character first, and proceed accordingly: the Chinese has taken that course with his pig, and his success is perfect.

Dogs are, as is well known, a favorite dish among the natives. They are fed for the table while young, and, being clean and well conditioned, a stranger may contemplate them as an article of diet without much offence to his sensibilities. They are exposed for sale in baskets, and seem well contented with their lot. The cat is also a kind of *recherche* among epicures, but seems far from relishing the compliment, for, whether hid in a bag or peeping through a wicker cage, she utters many a loud and dolorous yell, as if fully conscious of her impending fate. The fellows who deal in these creatures are the most unfeeling brutes in the world, the yeomen of Smithfield not excepted, and so the cat has good reason to howl. The buyers open the mouth of the animal, and examine the state of the teeth, and in this way they ascertain the age and health of it. As I was once passing by a shop, I saw an old man very anxiously engaged in alluring his cat to sip a little milk, which he had presented to her. Cats seldom disdain milk, but no entreaties could, in the present instance, prevail upon puss to taste. The old man heaved his breath with a sound between a sigh and a groan, while two kittens filled his ear with their piteous wailings; he then looked at me as if uncertain whether he should deem me worthy of the honor of sympathizing with him in his misfortunes. Puss, it seems, was very ill, and unable to bring up her kittens; and thus the hopes of the season were in danger of being extinguished.

Among the vegetables of the country is the *pih tsae*, which, in form and color of the leaf, resembles a turnip. The mid-rib of the leaf is remarkable for its white color and thick texture, which two circumstances compose the characteristics of the plant, and give it an agreeable appearance when set upon the table. The sweet potatoe claims a place among those which are not in much esteem, and is seldom distinguished for its good quality. The root of the *sagittaria* (arrow-wort) is in frequent use, but is seldom sought after by foreigners. The *leen wha* (*nelumbo*, or water lily) is very much esteemed by the natives, and not disdained by the foreigner. The root, as it is called, is made up of a series of joints, of a cream color, and full of hollows. In the sound view of philosophic botany, this is not a root but a stem, which runs horizontally in the water, and throws out its magnificent leaves and flowers at the joints. The stem is blanched by lying in the moisture, and rendered fit for eating by a process similar to that which prepares our celery and sea-kale for the table. When boiled, the texture is firm, and requires a full allowance of mastication. The juice is remarkable for its tenacity, and may be drawn out like the gum which is spun from the spinnerets of the spider. The *mate*, or water-chesnut, is the bulb of a species of rush, and in form and color reminds one of the chesnut. The texture is dense and granular, but it does not dissolve in the mouth like the potatoe. Its taste is very agreeable, but it requires more chewing than we are wont to bestow upon our vegetables. The Chinese near the market places boil the *mate*, and sell them to such as want a cheap and instantaneous refreshment. A dumpling boiled in a sweet menstruum or syrup, and a *mate* decorating the bubbling pot with its snowy whiteness, are among the chief articles of wayside cookery. A species of bindweed, which delights to float in the running stream, is grown in large quantitities, in the spring of the year, for the table. The sight of its fresh green leaves would fain persuade us that the herb must be good for food, but few strangers would relish the taste till use and frequent trial had produced something like a habit. Pot-herbs

preserved in a saline pickle are frequently exposed for sale in tubs, which the assiduous native scorns not to carry from house to house, as they are suspended upon the ends of an elastic pole or yoke.

For compendious and easy cookery, no country outstrips China. Fowls, rice, and vermicelli, are dressed in the streets for the accommodation of those who cannot afford a meal at home. Of such entertainments a hungry man may eat and leave for less than a penny. On board the small boats which line the banks of the streams and inlets, the art of cookery is exhibited in a comprehensive epitome. A part of the deck is removed, which discloses a large boiler resting upon an earthenware pan; this pan answers the purpose of a furnace, while the canopy of heaven supplies the place of a chimney. In the pot the rice is prepared, while the steam from it dresses the several basins resting upon a grating placed within it. The smith, at night, lays aside his hammer and tongs, and sets on his pot of rice, perchance, two or three others of smaller dimensions for the dressing of certain savory accompaniments. In this country, the baker's oven has taken from the poor that necessity which might have stimulated their industry to exertion, and hence there is no people who turn their means to so little account. The Chinese might well send some missionaries among the lower orders in England, to teach them how to dress their food, and to render frugality the handmaid of comfort.

The tables of the rich are copiously supplied with every sort of *made-dish* that a luxurious fancy could suggest. Soups prepared from the swallow's nest, shark's fins, *beche de mer*, and almost every substance yielding an animal jelly, are brought in basins among the early courses. Stews of fish, fowl, and quadrupeds, follow them in a succession which seems to the sated stranger never likely to terminate. They are of a most savory description, and nothing is missed but a little plain vegetable to correct their luscious effect upon the palate. Each course is a simple tray of basins, which makes its entrance and its exit in a rapid but noiseless alternation. The basins increase in magnitude as the meal advances—a practice seemingly at variance with the common saying, "Eating takes away a man's appetite." The guests are grouped at several tables, which custom favors conversation, as well as the convenience of the waiter. Every now and then the host rises from his seat and pledges one of his guests, who rises, in his turn, to accept the challenge. The parties mutually bow, empty their cups, and, by an adroit movement of the hand, render the bottom visible to each other, by way of justification. There is a great deal of refinement in all the punctilios of conviviality, which is chastened by so much good sense that nothing appears overstrained or unnatural. With the foreigner, the early part of a Chinese banquet goes off very smoothly; he enjoys a passing taste of each savory mess, and gratifies his love for information at the same time; but as the courses begin to increase in their volume and rapidity, his repast is finished, and he would gladly quit the table; but, alas! the host and his friends press him to partake with an importunity which becomes more pressing with the increased size of the basins, till the whole stock of his complimentary shifts, polite refusals, forms of thanksgiving, and so on, is exhausted, and he is obliged to sink into a stupor of obstinacy, enlivened now and then only by a half-strangled bow, or the transient glimmer of a smile. He is, however, after a while, awakened out of his revery by fresh preparations. Large tables are set forth in one part of the hall by the servants with a diligence which seems to bespeak that they are conscious of the surprise they are just about to create. Anon a servant appears with a large joint, often no inconsiderable part of a sheep, upon a dish, which he presents to each of the tables, by lifting it up in a reverential attitude. Thus each joint is treated as a wave offering, and explains at once why Aaron was commanded to take the breast and shoulder from certain sacrifices, and wave it for a wave-offering. By this act, he respectfully offered it to God, as the Chinese waiter does the liberal viands to the guests of his master. After each dish has undergone this ceremony, the joint is cut up, and laid upon plates for the guests to help themselves as they please. The lever of solicitation is again applied to the guest, and he is compelled to try the experiment with what success he may; but he finds the meat cold and juiceless, and not commended by a single item in the form of sauce or condiment. He therefore soon lays down his knife and sticks in despair; the natives, however, keep up the eating for two or three hours, "with good spirit," so well trained are they in the arts of good fellowship.

The bakers in China are mainly employed in the making of pastry, which seldom lacks either sugar or "shortening." Cakes of all sorts and sizes are made for the poor as well as the rich. A favorite sort is filled with minced meat, which is prepared by mixing pork, sugar, and so on, together. The workman has a pile of dough on one side, and a heap of minced meat on the other. He pulls a piece off the former, rolls it up in a ball, flattens and covers it with meat, and then folds it up in a ball again. This ball is put into a ring, and is forthwith, by a stroke of the hand, flattened into a cake of a definite size and thickness.

The oven, or rather the baking apparatus,

is unique in form, but not without ingenuity in principle. A furnance which resembles one of our coppers, stands in the middle of a room. The hollow corresponding to the copper is filled with charcoal, and a lid just fitting the aperture is suspended by chains from a beam, which resembles the beam of a balance, in being capable of elevation or depression. Upon this lid the cakes and other kinds of pastry are set, and it is moved to its position over the fire, or withdrawn from it, by making the fulcrum turn on its axis, at the pleasure of the baker. The necessity for a peel is thus avoided, and the articles to be baked can be ranged with the exactest reference to order. This contrivance for bringing the cakes to and from the fire is like our crane used for loading boats.

CHAPTER XIII.

CHINESE ARCHITECTURE.

When a child attempts to build a house, he sets up two posts in the first place, and then lays a beam so that it reaches from one to the other; this is the science of building in its primeval simplicity, unincumbered by refinement of principle or complication of parts. Now, if we study the Chinese temples, and the best specimens of private edifices, we shall perceive that the native architects have not advanced a step further than this. The two end walls, therefore, correspond to the posts reared by the baby architect; and the beams that extend from one to the other, to the cross-piece by which he connects them together. These beams which reach from wall to wall, are round, and generally painted red, as there is no ceiling to hide them from view: they are crossed by the laths which run from the ridge of the roof to the eaves, and afford a basis for the tiles. In the construction of their roofs, they invert the principal method pursued by us, so that their beams answer in position to our laths, and our beams or rafters to their laths. In the Western method there is a principle which the mathematician can evolve into several theorems; in the Chinese there is no such thing. If we take a bridge with a single arch, and study it a little, we discover that the key-stone is kept from descending by the abutments or banks on which the end of it rests. Not one of the stones or bricks that compose the arch can descend without thrusting its companions towards either bank of the river, which the engineer has taken care to prevent by a large mass of masonry. In the roof of a building, the rafters sustain the weight of tiles which is laid upon them by the help of a beam that ties one to the other. If two props be inclined to each other, and be made to stand in that position by a dexterous hand, they will represent the arch of a bridge or the rafters in question. If a weight were laid upon the top, they would remain immovable upon two conditions—by a rest at the base, or by a tie between them.

The multifarious contrivances to which architects and engineers have resorted in the construction of the most celebrated roofs and bridges, are all of them reducible to the principle involved in what is called the resolution of pressure, and, of course, to the two devices here stated for turning this principle to a practical account. In the roof of the riding-school at Moscow, of which the span is 235 feet, and in the bridge of Bamberg on the Reignits in Germany, of which the span is 208 feet, all the ingenious contrivances of knowledge and experience may be reduced to the plain and easy truths just stated. But plain and easy though they be, Chinese sagacity never seems to have lighted upon them, which may well excite our surprise, as they construct bridges with one arch at least. Something taught them to connect two banks of a river by means of stones or bricks laid together, and to leave a hole in the middle to let the water pass through; but there is no evidence to shew they ever reflected upon the cause which kept the several parts in their places, or sought any further for it than the mortar or cement by which they were bound together. The architect looked on, displayed his portly form, and plied his fan from time to time, or chattered familiarly with his men, but never ran the risk of a premature wrinkle or look of care by any speculation about the abstruser doctrines of equilibrium. Happy fellows, who can thus follow the well-beaten track without any desire to quit it for the sake of some new thought or improvement!

But to pursue our account of Chinese buildings without laying the mathematics under any further contribution. In casting our eye up towards the roof, we meet first with the long beams aforesaid, which, being made of fir, admits of a well-turned finish. The laths are, in their turn, neatly made, and have their interstices filled with plates made from the mother-of-pearl shell. A few feet of plain deal timber, a little cheap paint, and some mussel shells, form the materials of

which the roof is made, as it respects its inside. But a Chinaman, though without a grain of mathematics, is essentially a man thrift, and knows how to turn things to their best account; and hence, with these humble means, he contrives to produce a very pretty effect even in the eye of the more critical European. The outside of the roof is covered with glazed earthen tiles, of a semi-cylindrical form, which are laid on so as to give the surface a variety of ridges and furrows. The walls are built of a blue-colored brick, and, being thin, give scope for a beautiful inlay of milk-white seams. Under the eaves, a broad band of white is often painted as the ground for a curious assortment of landscapes and figures; and this we may call the frieze, as it answers to that part which in the Grecian orders received the ornaments. The frontage of the building owes nothing to its windows, and very little to its doors, as the use of glass for windows is unknown, and the architect has little in the way of plaster, or any other device, to set off the the door-way. A Chinese residence is always a collection of buildings, chiefly of a small size, varying in style according to the position they occupy. The first the visitor meets is a kind of portico in the cottage style; that is, with a gable roof. The front wall is withdrawn a good distance within the eaves, and is perforated by a large door-way, behind which stands a broad screen, to keep the prying eye of curiosity from getting a glimpse as to what is going forward within the area or court. Four quadrangular pillars, opposite the posts of the door, support the eaves, and are connected to the side walls by a beam ranging a foot or two below the edge of the eaves. In some temples, these pillars have a base which is hollowed in various dips and risings, but little that reminds us of a capital, except we regard these beams as occupying its place. The edges of the lateral walls are often elaborately carved, so as to resemble a pillar—by this contrivance the portico looks as if it had six pillars in the facade. After passing through this, we see a hall before us which has no wall in front, but only an open-work around its edges: in this hall the host receives his guests, or the private tutor instructs the elder part of the male children. Its sides are often pannelled, and ornamented with various kinds of landscapes, inscriptions, &c. A table stands before a kind of frontispiece for the accommodation of incense-vases, candlesticks, and other things used in religious rites. This frontispiece is merely a transverse partition, and runs only part of the distance transversely, so that the family may pass by each end, and cross another area towards a hall of the same construction for the ladies or more secluded intercourse. On each side of the court a building stands for he casual reception of servants, as I suppose; since it is not easy to see for what else such uncomfortable erections can be suited. In the view of a school given above the portico, the hall and the side buildings are seen in perspective.

The sleeping apartments stand in a group by themselves, and seldom form a part of the plan. In fact, the whole is but a piece of patchery; so little is there like a greatness of design, or a well-sudied aim to make use and beauty conspire together. Were I to define a Chinese residence in a few words, I should do it by saying, that it was a motley group of neat cottages and very elegant summer-houses.

Their want of art in constructing roofs obliges them to put up with very narrow ones, or to have recourse to pillars. Often when they resort to this mode of propping up a roof, they seem to think that, instead of having one of a wider span, they might as well have two; hence we account for the use of two or three successive roofs ascending one above the other, as is grotesquely represented upon our earthenware. The temple in the island of Honan, opposite to Canton, has two roofs, constructed in this way; and, of necessity, the ground floor is studded with pillars to prop them up. Pillars are also rendered necessary by the length of the beams, as they run from one end of the building to the other, and would give way unless some method were adopted to support them. But as it would interfere too much with the room for each one to have its own pillar, a very pretty system of king-and-queen posts has been contrived, by which the pressure of several beams is transmitted to a single pillar. As these are often very beautifully carved, it necessarily becomes the most attractive thing that meets our eye, when upturned to comment upon the properties of a Chinese building. But in the management and decoration of this "middle stand," there is much scope for variety, so that it would be hard to find two alike. The same observation applies to the rest of the building; a lack of science and conception is seen in all: but fancy seems to have free license to gambol at pleasure; and what the architect wants in developing a scheme, he makes up by a redundancy of imagination. For rural retreats, I should delight to see the Chinese style adopted; since, with our crystal canals and our noble plantations, we should have a cluster of abodes that would appear as if they had been fitted up for wood-nymphs and beings of a different clay.

I may conclude this article by remarking, that the cottages in China have a curious expansion in the gable end, so as to make the house appear higher than it really is; consequently, a village, when seen from a distance, presents a singular appearance, especially when there happens to be a temple in the

midst of it, with its roof turning up in horns, and its ridge decorated with dragons, dolphins, &c., bending in various curvatures. Straight lines must of necessity occur where stability is aimed at; but the Chinese take care to hide them with many ornamental bends and turnings.

CHAPTER XIV.

CHINESE DRAWING.

The Chinese seem never to have had any turn for geometrical investigation, and therefore it is not a matter of surprise, that their ideas about the rules which ought to be followed in projecting different objects upon a plane surface are very imperfect. In theory, I believe, they do not honor the art of perspective with a recognition, and not always in practice. Still, they are not altogether strangers to the subject, for; while in China, I saw views exposed for sale in a painter's shop, wherein objects diminished in size as they receded from the point of view; and in a work which I have on Chinese husbandry, there are many landscapes which shew that the artist felt himself obliged to lessen the more distant objects, lest he should fail in attempting to put them upon the compass of his picture. In none of the specimens which have hitherto fallen under my notice, have I been able to discover that the painter was aware that things not only lessen in size, but dwindle in distinctness as they are removed from the gazer's eye. In the back ground, the lines are short and narrow, but they are as exactly formed as in the foreground. The management of this dim suffusion is a point of delicacy even among proficients of the West, who do not find it easy to mimic Nature in the soft and deepening effect with which she casts her veil over the landscape, as it withdraws itself from their view. The Chinese have long been celebrated for their skill in combining objects in a garden or pleasure grounds, so as to render the art and design incognizable by the spectator.

As draughtsmen, their forte lies in taking the portrait of some single portion of Nature's handiwork. Many of these they have analyzed with great care, and so well studied as to hit off a likeness with a very few strokes of the pencil. The human face has likewise been dissected, its parts severally named, and their relative proportions and general harmony keenly studied. After this, the different varieties of each feature are enumerated, and marked by proper epithets, so that the student gains an elementary conception of the parts he has to deal with, under all their principal aspects. The head is supposed to revolve upon an axle, and to present itself under ten different phases. In all this there is a peculiarity among the Chinese, which has arisen from the command they have over the pencil; being able to draw the lines of great fineness, and at the same time, from the elastic nature of the hairs, to make them of any breadth they please. The fine strokes for the eyelash and the beard, and the broad sweeps in the drapery, are alike executed by a single effort of the pencil. The human face is nothing, mathematically speaking, but a collection of curves; and as a Chinese face has not so many curves as that of an European, a few of them well selected and exactly drawn, afford a portrait at once. Fidelity in a sketch depends upon the exactness with which the different bends and inflections in the object are imitated by the artist's pencil. A Chinaman is practically aware of this, and makes it his business to investigate and record their several properties. Each of them costs the painter but a single sweep of his pencil, since no amendment is necessary, no elaboration, to bring it by degrees nearer to the truth. But as success, uninformed by experiment, is the happiness only of a few, he takes several preparatory sketches in succession, till he is satisfied, and then he takes himself to copying all the perfections of his last trial, without any of its blemishes. A few lines settle accounts with the rest of the figure, and all the labor is reserved for the dress. But notwithstanding his frugality in this respect, the sentiments and occupations of men are faithfully portrayed, and with so much feeling, that each one at first sight tells its own story. Excessive grief, rage, terror, topics in such favor with us, seldom find a place among Chinese artists. The ordinary employments of life, with their attendant satisfactions, are the general themes, and they are more difficult in proportion as they approach the average developments and truth of nature. Ecstasy of joy is sometimes represented in the case of an old man, who, at some lucky thought, throws down his broom and raises his hands, lifts up his foot and opens his mouth, in all the "measureless content" of inward glee.

Birds are not less honored than men. Their outline is divided into nine or ten portions, which the young artist is taught to execute apart from the rest. By this method the

learner not only learns his art in perfection, but also an ornithological knowledge of great value touching the chief peculiarities in the form. Having copied all the parts in detail, they study the attitudes, and all the peculiar passions, of which attitudes are the signs, and thus represent birds as they are in real life. Many of our finest specimens are tame and lifeless, while those of the Chinese are full of vitality, however rudely they may be executed in some of their details.

In botanical subjects, the Chinese evince the same disposition to copy Nature, in all her elementary forms. The flower is dissected, and its several members drawn apart from the rest. The branches are subdivided into their minuter ramifications, with the view of ascertaining the essential features of each devarication of the stem. They are not contented with a faithful outline of a plant, tree, or shrub, they watch its bearing when acted upon by the wind, and go so far as to tell us how much each particular kind of wind will modify the natural tresses, or the flowers and foliage of the vegetable. The details are far more extensive than a stranger would be led to anticipate; but the Chinese mind little things, and appear to be in their element when occupied in finishing minute parts, while the whole, perchance, is vastly deficient in correspondence and proportion. As imitators they excel, and therefore, when our models shall be fairly laid before them, and adequate encouragement be given to labor, the natives of the Celestial empire will undergo that renovation which is so often spoken of in classic books, but which the foreign and not the native sage must help them to, by that science and that religion with which it has pleased God to bless him.

CHAPTER XV.

ARTS AND MANUFACTURES.

Glass-blowing.—This process reminds us very forcibly of what we see represented upon Egyptian monuments, so that we have only to substitute the physiognomy of the one country for the other, in order to carry the imitation from Egypt to China, or inversely, from China to Egypt. The crucible is a cylindrical hole in the side of a mass of masonry, heated by a fire below. It slants downwards and backwards for the sake of holding the melted glass. While the crucible is heating, its mouth is partially covered with a semicircular plate of iron. The blowpipe is about three and a-half feet in length, and nearly an inch in diameter. It has a bulb at the lower extremity, which forms the point of attachment for the glass. The workman inserts this into the melted mass, and turns it round on its own axis several times, to collect a certain quantity upon the end. He then takes it out, lays it upon a trestle, and smooths and rounds the ball with a *spatula* which has a very long handle. This process is several times repeated before a sufficient quantity has been taken up. When this is done the man blows a few seconds with his mouth, and then takes the pipe to a pair of bellows placed upon two beams, and applies its extremity to the tube that points downwards, while a third person moves the piston. In this way gravity is made to accelerate the expansion of the glass. A small pit in the floor allows room for the dilitation of the beautiful spheroid that is soon formed by the action of the bellows. Three persons are employed, each in his respective office. One plies a fan to cool the man at the furnace, who, by the aid of artificial currents of air, suffers little from the heat. No man seems to understand the practical philosophy of the fan better than a Chinaman. The other assistant covers the furnace and blows the bellows to expand the glass. As charcoal is used, no attempt to augment its intensity is made by the use of the bellows or blow-pipe. The spheroid of thin glass is, by means of a paper pattern, marked with ink into panes, which are flattened in a sort of oven afterwards. They are not intended for windows, as with us, but for looking-glasses, which are manufactured in great profusion for the use of both males and females. The ladies of antiquity were content to gaze at the dim reflection of themselves in a polished mirror or *speculum;* but those who live in modern times are more happy, for at a very little cost they may behold a perfect image in a pretty looking-glass. Bottles and various kinds of glistering ornaments, for festive occasions, are made of glass. Glass-blowers' shops are very common in the suburbs of Canton, such is the demand for wares of this material.

Armlets, ear-rings, ornaments for the head dress, rings for the finger, with a countless variety of pretty things, are made of glass colored so as to resemble *jade*, a gem of greenish hue. These articles are ground upon a stone that moves with an alternate swing, and not with an entire revolution. That ingenious device by which a wheel is turned rapidly by the foot, has never been reached by a Chinaman : he employs both feet, and after all gains only half a turn. Were I to

choose an emblem of patience, it should be a Chinaman sitting at one of these grind-stones.

Lacquer ware manufactory.—In the different rooms of one establishment we see the various processes of this art, from the first joining of the wood to the last finishing touch of embellishment. After the wood is put together, the seams, and oftentimes the whole upper surface are covered with thin paper, which is made to adhere by the use of hog's lard. When dry it is smeared with a paste made of clay, to afford, as I suppose, a firm surface with the required smoothness. Of this clay I got a few small specimens, which were in an indurated form, and so hard that I had much ado to break a piece off without the aid of a hammer. Large lumps of it lay piled up in one corner, just as the stone does which is made into powder for beautifying the ladies' faces. When this coating of clay is dry they rub it with a smooth kind of whetstone, to reduce the inequalities and to make all fair and even. After this the lacquer or varnish is laid on, an operation that must be repeated three times before it has acquired the necessary consistence. Some of the lacquer was standing in covered buckets; it was of a brown color, had a sour smell, and was but slightly adhesive: by drying and exposure the black color and adhesive property are acquired. The etchings for the figures are made by throwing a fine powder upon a piece of paper that is drilled with minute holes to form the outlines of the picture. A small style or awl is drawn over these dots, and thus traces the shape and bearings of the several objects. These figures are smeared over with size mixed with red paint. The gold is applied in leaves, as with us, after they have been reduced to powder with a dossil of cotton. The men work as usual in China, in close juxtaposition to each other, but all is quietness and assiduity. Nothing seems to be wanted but a greater fidelity in the delineation of some objects, and a little more perspective truth in the disposition of them all. A few Chinese landscapes taken in China by European artists, in the largeness of feature and the bold touches which please the native would work a great change, if recommended to the principals of these manufactories by one who had a friendly influence with them.

Manufacture of Pewter Vessels.—The pewter (*seih* or *hih yuen*) is prepared in sheets, and in this state is hammered into pots, vases, teapots, urns, cups, and every kind of drinking utensil. A round block, about a foot high, and one and a half in diameter, stands in the back part of the shop or behind the counter. Upon this the pewter is moulded into the desired shapes, with great ease, from the ductility of the metal. A small die, or cube of another ware, is laid upon this block, which being concave at the upper surface, holds a quantity of melted lead. This serves as the medium for uniting the seams of the vessels, and is applied by an instrument very nearly the counterpart of our soldering-knife. As the solder mingles with the material itself, being of the same nature, the various joinings are made to disappear by smoothing and polish. Shops furnished with these articles are very common in Canton, and from the neat construction and the tasteful arrangement of the wares, make a very pretty appearance.

Laying on of Feathers, "tsae moo."—In one of my walks I saw an artist busily employed in laying small pieces of feather upon the middle line of some gilded flowers. I stopped to gaze and to ask a question, but could not engage his attention; I then took out my memorandum book and sketched the implement he was using, which entirely altered the case and the man grew civil. He was provided with a small block of ebony, and a delicate chisel with a neat haft and a thin blade. The feathers were of a bluish green, and seemed to belong to the pitta, or short tailed thrush of Malacca. By means of this chisel he could cut the vane of the feather into segments of any size or form he pleased. A hair pencil fixed in the end of a reed spread the starch or glutinous matter upon the surface of the object, while the sharpened point at the other end served to fix the bits of feathers in their proper places. By taking a hint from the Chinaman we might easily invent a very pretty kind of Mosaic. A small cube of box-wood and a fine chisel like the one in our figure, would be a sufficient apparatus for cutting the feather into the required magnitude and shape. A camel's hair pencil might apply the paste or gum and the alternate end of the stem arrange the fragments or sections in their proper order. The only thing necessary in reference to the feathers, would be to choose such as have a close texture.

Copper-ware.—All kinds of domestic utensils, such as jars, bottles, basins, drinking-cups, &c., are made of thin copper. The paint that is spread over their surface has a full body, but it is disposed in a great variety of tints and shades. All is done by hand, and thus the business of a shop requires a great many workmen, who sit and rest the pot or vase against the bench or some projecting point of support. The pencil is plied with unwearied assiduity, till at length a result is produced that is pleasing to the eye of a European, and of a novel description. Many shops are furnished with no other kind of ware, as the men entirely devote themselves to the labor of beautifying these vessels. Should our intercourse with China be placed upon a reasonable footing, these,

with many other kinds of manufactures, would reach this country in sufficient quantities for general purchase.

Spangles.—The manufacture of these fanciful toys is a very simple operation. Copper-wire is cut into certain lengths, and then, by means of a pair of nippers, bent into small rings. These rings are laid upon a small polished anvil, and with a few strokes of a hammer resembling a gold-beater's, they are transformed into glittering orbs, with a minute hole in the centre to serve as a point of attachment to whatever it may be thought proper to fasten them. As I was passing by a shop one day, I saw the master thereof holding a small earthen pan, containing a quantity of these spangles, over a portable charcoal furnace, and stirring them up with a bit of iron. This was intended, I suppose, to give them a purlish tint. May it not also have some effect in preserving the polish? for these *ocelli* retain their brightness a long time, under circumstances little calculated to insure its preservation. The stalks of the round buttons worn by males and females, are fastened on with gum in the first instance, and finally settled in their places by means of the blowpipe. The workman whose proceedings I watched did not, however, confine the blast to the point of junction, but directed it carefully, again and again, over the whole surface of the button, both, as I suppose, to increase the brilliancy and to render it more lasting.

In mentioning the blowpipe, I may just observe by the way, that it is shaped exactly like our own, and is much used in filagree work in order to make the parts adhere together by a slight fusion. An adhesive liquor is used for agglutinating the several portions of it into a whole, preparatory to the action of the blowpipe—which liquor seems to be a solution of silver, and is called *gan kan*, or silver-sweat. They place the objects upon a piece of charcoal, as we do, when intensity of effect is desired.

Carving of Ivory and Mother-of-Pearl.—In cutting the card-cases and other ivory ornaments which we so much admire, a variety of small chisels are used, either level at the edge or slanting on one side to a point. Some have a projecting tooth upon one side, in order to pass under the figures. They are small, as a matter of course, and lie in a row on the bench at which the workman sits. He holds the object in his left hand, and scrapes away the ivory with his right. He resorts to no means for abridging the labor of his task, but addresses himself to it with the simplicity of an Indian, who carves a wooden toy with a tool of flint. I did not chance to see them at those curious balls, so that I cannot speak from my own observation as to whether they adopt any method to soften the ivory, but I suspect they do not, for, if they employed a modifying process in one case, they would in all. The mother-of-pearl counter is lodged in a hollow, and thus rendered steady while under the graving tool. The master shewed us some specimens of exquisite neatness. These shops are the schools of patience, and shew how habit will reconcile us to the most tedious and tiresome manipulations. In the island of Honan, near Canton, are many who get their living by the manufacture of pearl studs. The shell is cut with a saw into small squares, which are rounded and shaped by a file. The boring of the holes and the application of the polisher complete the process.

As we were threading our way among the narrow streets of Canton, we passed a shop where a man was anxiously occupied in gilding a pair of those curious cups which are used at the marriage ceremony, when the bride and bridegroom mutually pledge each other in a bowl of wine. These vessels are small, and rest upon three feet, terminating at the top in two concave lips, which extend upwards in a broad sweep. The leaf-gold, in books of exactly the same size as those in ordinary use among us, lay on the bench before the artist; some of it he had been spreading upon the vessel he held in his hand, which was covered with a piece of paper, lest perspiration should injure the polish. He had a *maloo*, or white cornelian burnisher, nearly of the same form as that used by ourselves, and with it he was burnishing the inside of a cup. Everything looked just like home, except the cup, which was so pretty, however, that we might be easily tempted to claim and adopt it for our own.

Shoes.—The Chinese are very elegant shoemakers in their way, and few shops present a more attractive appearance than those which are copiously set out with these most necessary items of dress. The sole is very thick and made of felted paper, and is consequently immoveable. For women, the sole is an inch, and sometimes an inch and a-half in thickness, in order to give elevation to the person, which is highly admired in China. The edges of the sole are painted white, and the upper parts are beautifully embroidered with silk and gilded wire. These shoes are intended for the foot in its natural size, and are very different from those dwarfish shoes worn by ladies. Maid-servants who attend upon their mistresses in an honorable capacity, and women who work for their livelihood, make use of the shoes we have just described. The model on which they are made is divided at the "waist" into two parts, for the convenience of insertion and removal, which two parts are kept in their places by a tongue or wedge driven between them. This model, or, as it is technically called among us, "the last," is prepared from the pumelo tree, a kind of citron, and

is very neatly finished. If the Chinese err in not allowing the sole to bend in accordance with the movement of the foot, they gain upon us by making it broad in front, so as to allow the toes to expand, thus keeping them free from those troublesome exerescences which deform not a few otherwise very handsome feet in this country.

With the exception, however, of those things hinted at in this chapter, very few of their performances will bear a strict scrutiny. Their attemps at the manufacture of knives and shears are very contemptible, and their needles are of the most sorry description. In fact, every kind of iron or steel work is executed in a very rude manner. The edge of a tool is formed by a cutting tool called by our mechanics a spoke-shave, instead of a grindstone, and hence is far enough from a parallelism in respect of its sides. They possess capital hones and whetstones, by which they contrive to give their tools a very keen edge, though but of short duration. The Japanese are in the same predicament in reference to their skill in smithery. One of the most elegant boxes I ever saw from that country had a lock upon it so roughly forged, that it would be difficult to find as bad in England, were we to set out upon the search.

Embroidery.—For twenty-two *cash*, or *tseen*, I purchased an elegant book, filled with choice subjects of the graphic art, as patterns for the use of the young needle-woman. She is assumed to be poor, and hence the little manual is priced at about one penny of our money. It has a cover of a fair yellow, studded with spangles of gold, and contains between two and three hundred figures, culled from the varied stores of nature and art. In fact, the objects are so well selected and so numerous, that they might serve as illustrations to a small encyclopædia. The book is said to be for the use of the person who belongs to the *green window*, which is an epithet for the dwelling of a poor woman; while the *red gallery* denotes the residence of a rich female. The industrious poor plies her task near the green lattice, which is made of earthenware, and lets in both the light and the breath of heaven; while the rich dame leans upon the vermil-tinted balusters of the gaudy verandah, and gazes carelessly at the sunbeams as they sparkle among the flowers, or wooes the soft breeze which agitates the green roof of the Indian fig-tree. The title page presents us with a venerable man, in the weeds of office, holding in his hand a scroll with this motto, "Heaven's magistrate confers wealth." Over his head are bats disporting among the clouds, the emblems, I suppose, of wakefulness, for these animals are on the alert while men sleep. "Her candle goeth not out by night," is what Solomon tells of the needlewoman, whom he eulogizes in the last chapter of Proverbs. I once saw two girls at this work in the village of Mongha. They were seated upon a low stool, and extended their legs across another of twice the height of their seat. In this way a support was provided for the frame on which the piece to be embroidered was to be spread forth. Their faces wore a sickly hue, which was owing, perhaps, to close confinement and the unnatural position in which they were obliged to sit. The finest specimens of embroidery are, as far as my observation goes, done by men, who stand while at work—a practice which these damsels could not imitate, as their feet were small. They were poor, but too genteel, in their parents' idea, to do the drudgery of the humble housewife, and so their feet were bandaged and kept from growing beyond the limits of gentility. Their looks were not likely soon to attract a lover, and hence they were compelled to tease the sampler from the glistening dawn till dewy eve. Much skill and labor are bestowed on the embroidery of a plaited skirt worn by ladies, which, with my partiality for what is Chinese, I think without a rival for beauty as an article of female attire. In the little work before me several patterns are given expressly for this purpose. A curious purse worn in the girdle of Chinese gentlemen is also a subject of much of this kind of elaboration. Embroidery and figured textures were generally in favor with the ancients, so that the discovery was thought worthy of a superior agency. In the Old Testament we have two kinds, the *maase rokem*, (*opus phrygionicum*,) in which the figures were inserted by the needle; and the *maase choseb*, (*opus plumarium*,) in which they were wrought in with the woof. The Chinese are fond of retaining what is old, and have preserved both these arts in their highest state of perfection.

The Ox-Mill.—Nothing can be more simple than the Chinese method of grinding wheat, since the entire machinery is without wheel or pinion. The nether millstone is stationed upon the ground, while the upper turns upon an axis which passes through the centre of both. A staff, or whipple-tree, is fastened to the edge of the stone; from this the traces lead to the neck of the animal that turns it. As this staff is attached by its middle, it is capable of revolving horizontally, to allow the ox some latitude in his movements. As he traverses the well-paved circuit, the upper stone goes round at the same rate, and the corn is turned into meal. Owing to the slow motion of the millstones, the flour is very coarse; but it answers the purpose of native pastry, which affects but little delicacy in its outward appearance. Nature has placed a little hump just over the withers of the eastern ox, which seems nicely adapted to afford a rest for the yoke; a circum-

stance not overlooked by the Chinese, who, instead of the collar, fasten a crooked stick or yoke just in front of the protuberance, to receive the ends of the traces. The hopper, or vessel used for holding the grain to be distributed between the stones, is as simple as can well be imagined. It is a small inverted cone, like one of our funnels, and has a stick placed in its centre. This, by means of a string that confines it to the wall, leans and forms a hollow cone as the hopper turns round. Down the sides of this funnel the wheat trickles, and finds its way through the centre of the upper stone to the space between it and the nether millstone. By a centrifugal force, the ground corn is thrown towards the circumference, and drops from between the edges of the stones upon a settle or ledge that runs round the nether millstone. No trough or lip is contrived to catch or retain the meal, because none is wanted. Several of these mills are placed in one room, each of them requiring the attention of a driver to regulate the speed of the ox, and also to attend to the supply of the machine.

CHAPTER XVI.

CHINESE MILITARY AND NAVY.

The Chinese appear to have as great a taste for martial achievements as any nation that owns a place among the records of antiquity. The charms and the brunt of battle, the victories and defeats of warlike champions, are displayed upon all their stages; and the educated and the rabble kindle alike with enthusiasm at such spectacles. We see how the mighty man catches a spear which two ordinary men can scarcely carry, whirls it round as if it were only a walking cane, and then, breathing carnage, throws himself out at the door to charge the enemy at the head of his followers. Another grasps an ensign, and stamps on the ground, as if he meant to shew the vigor of his mind by the firmness of his step. A third jets out his beard, claps his hand upon his sword, and paces to and fro, in a paroxysm of martial wrath, panting for action. In all ages, the Chinese have shewn a love for fighting, if not always in practice, at least in theory. They have taken a pleasure in the "glorious circumstance of war," although on some occasions they have shown a disposition to shun some of its severe realities. They have had frequent struggles among themselves in times of yore, have fought many battles with their neighbors, with different issues; and, at this time, exercise a real or nominal sway over all the adjoining countries—an ascendancy which they have gained by their arms. If Commissioner Lin had succeeded in burning our ships at Toonkoo, and found that we were too feeble or too much shackled with our Indian possessions to resent it, he would have followed up his work by marching an army from Tibet to take possession of Calcutta.

The arms of the Chinese consist of various kinds of lances, bows, swords, and matchlocks. They seem to be still imbued with the mistaken notion that the deeds of a weapon must bear a proportion to its size and savage aspect. A short sword and a light target, however, are not unfrequently combined, which intimates that they have, in some instances, taken a lesson from experience. To the use of these handy tools they are well trained; and are withal taught to run with celerity and ease. This observation, however, applies only to the soldiers composing the garrison of a city: I question whether the ten or twenty thousand that were on their way towards Macao had received an equal share of this useful kind of drilling. Their matchlocks are necessarily contemptible, when compared with our muskets; but they will be obliged to put up with them, as China does not supply a gun-flint from any of her vast resources—there are no chalk-cliffs, and, consequently, no gun-flints. A detachment of Chinese military followed the Nanhae when he came to suppress a mob, which threatened to demolish the factories, and gave us an opportunity of seeing them to advantage. There was no uniformity in their arms or accoutrements; and, though they ranged themselves in a line, they seemed to have no idea of a simultaneous step. After a short time, they laid down their arms, and converted them into seats to rest themselves upon. There was, however, an obvious suppleness in their limbs, which is generally the result of much exercise. The unarmed crowd retreated at the sight of them, so that we had no opportunity of witnessing an encounter. They shewed an unwillingness to use their arms, which appeared very becoming, and left it to the police to deal with the more obstinate of the assailants. A swordsman, on one occasion, ran to drive back a few who were encroaching upon the peace-officers, and gave us a specimen of his skill in the use of his feet which was very creditable. If this detachment was a fair sample of a regiment, we should be inclined to think that each soldier chooses what kind of arms

he likes best; and this opinion is strengthened by every thing we see in the guard-houses, on the stage, and elsewhere.

A stout man, well trained in the use of a deadly weapon, is not to be despised as a foe, especially where he has the choice of ground, and can exchange the ordeal of a regular combat for the wavering ebbs and flows of the skirmish, or the unseen wiles of the ambush: but the swarms which the Chinese could bring into the field is a matter of secondary importance. The greater the number, the more difficult it is to preserve order, the more easy to catch the ague-chills of panic, and the more fatal is every volley from the enemy, when scarcely a random shot can be fired without doing execution of some sort. A question naturally arises, What do the Chinese know about military tactics, or the methods of marshalling a host in the order of battle? An unqualified answer could not, perhaps, be very safely returned to this question; yet I suspect we should not be wide of the truth in saying, "Little or nothing;" because whenever we are indulged with a view of their soldiers, we cannot discover even the first principles of order. In old times, they had some conceptions of the matter, but, while they have improved in industry and happiness, they have declined in almost every branch of knowledge. Tyranny and science are not cater-cousins—they are, in fact, the reciprocals of each other; as the one increases the other decreases. In a volume of a native encyclopædia we find some instructions upon this subject, a glimpse of which I will endeavor to give my reader. The Chinese have a great attachment to the number five; hence the soldiers were grouped in fives. Ten of these groups formed a company of fifty men, either of horse or foot; eight companies formed a battallion, or *chin*. Each company had five ensigns, and five supernumeraries, so that a battallion amounted to four hundred and forty men. It does not appear that the company was uniformly confined to fifty, but was subject to considerable modifications in point of number. When the soldiers were marshalled in battallions, they sometimes consisted of thirty-two companies, who were stationed so as to give a certain configuration to the army. Each of these configurations had some fanciful name, as "a flying dragon," "scudding clouds," &c.; it had also eight points, corresponding to the eight *kwa* described and figured in our chapter on "Philosophy;" for these *kwa*, containing the formula or essential theorems of universal nature, they were of necessity followed in the arrangements of an army. Thus they took the advice of the Roman orator, and "followed nature;" and here I am sure we cannot choose but to admire their wisdom.—The army sometimes consisted of eight battallions, and completed a solid square, in the middle of which the general held his prætorium, or pitched his tent. Twenty-four battallions, with one-half picked men, composed two semi-circular lines on one side of this square; they were called the "ramblers," and seem to have resembled the "*velites*," or light infantry of the Romans. Upon these devolved the duty of encountering the enemy, while the general, in the middle of his phalanx, remained a quiet spectator of the action. This method, I think, seems feasible, even to one unused to such considerations. Twelve battallions advanced to meet the van of the enemy; each of them, from its structure, was able to maintain discipline within itself, and to make a firm assault upon the line before it. If any one of them were driven back, it was immediately reinforced by a battallion of fresh men from the rear; and thus another engagement was fought. It is said in praise of the Roman stratagem, that the enemy must have had the strength and resolution to overcome them in three several encounters for the decision of one battle; but in the Chinese method, there must have been twenty-four several engagements before the enemy could reach the main body of the army, when he would have to engage a solid square of soldiers, who were fresh, and, if what they ought to be, impatient for action. I should not have given the natives of the Celestial Empire credit for so much warlike stratagem, did I not see it upon the pages of their own Encyclopædia. This statement, too, has many marks of authenticity about it, so that no room is left to suppose that it might have been borrowed from western nations. It remains to be seen whether our troops, should they make a descent upon the coast and penetrate into the country, will find any traces of this discipline. If they should encounter an army thus marshalled, they will have to fight for a victory, even though the Chinese should evince but a small degree of resolution. But, on the contrary, should they meet an undisciplined host, they will drive it before them, however numerous it may be. Unbounded confidence in the courage of an officer, and an absolute obedience to the word of command, whereby a column of Sepoys advance to the charge like a piece of machinery, are, I apprehend, rarities in China.

These general views of their tactics, which I have taken from their Encyclopædia, are followed by numerous details as to the manner in which the men are to be arranged in each company, order of marching, modes of encamping, arrangement of the guards around the general, and so on, which might engage the attention of a military man, who would be able to say how much was merely conceit, and how much was useful.

Boxing seems to be considered as a part of

a soldier's accomplishments, since if, by mischance, a man lost his weapons, he could have recourse to his fists. In combats upon the stage the competitors are represented as throwing away their swords, and prolonging the struggle with their hands. The foreground of one of their illustrations represents a couple as they appear after casting away thier swords. The Chinese throw the body in every variety of attitude, but seem to know nothing about the mode of parrying a blow. Instead of this, they endeavor to thrust their long nails into their adversary's eye, who is also not aware that a very slight stroke of the hand would ward off the mischief aimed at his visual organs. It is however, still more wonderful that they should be strangers to the practice of firmly clenching the fist; but they merely strike with the hand open, or with the fingers slightly bent. A great deal of parade is made in the way of prelude; the breast and the arms being bared, and presented in a manner truly characteristic of the nation. Specimens of this preparatory display are now and then seen in common life, where the effect of a fierce volley of rounds is deemed insufficient; but it has never been my lot to see a blow struck that would give a European a moment's smart. In a little work I have on the art of fencing, a man is represented in the act of striking a heavy weight, suspended by a string, for the purpose of increasing muscular strength; and a practice similar to this was well known among our prize-fighters some years ago, though its seems that the Chinese had the start of us in this ingenious discovery. If we could see anything like a graduated arc, we might fancy they had the principle of the ballistic pendulum, invented by Robins, to ascertain the force of balls when projected from the mouth of a cannon. I was once threatened with a practical proof of this art near what is called the barrier, at Macao, because a companion of mine had given some offence to the keeper of the wall, by taking advantage of a dismantled part to get a peep at the other side. One of them, as champion of the rest, came up and made a vigorous display of the various positions into which he could throw his body, either for annoyance or defence. At every important shift, he uttered a thundering vociferation, to give greater effect to what he was doing, and ever and anon his companions shouted as they stood gazing from the wall, while the writer remained quietly waiting to see at what part of these evolutions it might be necessary to interpose as a matter of self-defence; but as this interposition did not appear to be called for, I retired, after giving this soldier and athlete ample time to try his hand at something more than show if he chose.

The Chinese navy scarcely deserves so important an epithet. Their war-junks, or "soldier-ships," as they are called, are about two hundred tons burden, with two masts, and as many sails, which are hoisted and lowered in a series of tiers or folds. Their form is rather more compact than that of the common junks, but still very awkward and unwieldly. A great deal of timber, with very little firmness in construction; or principle in workmanship, is the principle of Chinese shipbuilding. Enormous beams run from stem to stern, and from side to side, to give stability to the whole, or rather to keep the different parts of the fabric together. But as the ribs and timbers are hung in some measure to these beams, if a heavy shot should happen to displace one of them, the soundness of the entire framework would be endangered. The bulwarks or parapet are high towards the ends of the vessel, and are cut away in the waist or middle, where the guns are few in number, and inconsiderable in size—the largest not more than a twelve-pounder. They are mounted upon wooden carriages, and are incapable of elevation or depression. In the short action at Chuenpe, most of the shots ranged among the sails and rigging of the Hyacinth and Volage, and consequently did very little damage. As China is populous, these junks usually carry a great many men, who, from a natural facility, can be stowed in a very close compass: but their seamanship has but little scope, as the masts and rigging are very simple. For this reason, the design of employing foreign vessels was dropped, as, in the hands of native sailors, they would only have been so many inclosures, where several hundred human beings were shut up in readiness to be sent to the bottom at the discretion of the enemy.

CHAPTER XVII.

CIRCULATION OF THE SCRIPTURES—FACILITIES AND DIFFICULTIES IN THE WAY OF MISSIONARY LABOR.

In my first essays to circulate the Scriptures in China; I several times crossed over to an island near Macao, either alone or in company with Williams, an American missionary, whose name will occur more than once in this work. In these excursions we

were sometimes very happy in distributing a bag filled with books, amidst what looked like a very lively interest, while we took great pains to recommend them by the kindness and condescending familiarity of our conduct. We found that no circumstances had so great a tendency to create a taste for the documents of Divine truth, as the throwing of ourselves into the midst of the people, and, as far as possible, becoming one of themselves, For example, we saw on one occasion, a large party of men occupied about a grave, under the superintendence of one who seemed to be above the common level: we accordingly made towards the spot in hope of meeting with customers. They treated us at first with superciliousness; but finding, after a time, that we understood the precepts of their own teachers too well to return such usage in kind, they suddenly grew very merry, parted our books among themselves, and filled the bag with various kinds of fruit, which they had brought for their own entertainment. As this assumed the air of being done against our will, it led to a great deal of mirth; and as a Chinaman loves a piece of humor exceedingly, it had perhaps more influence in making them read the pages thus obtained, than the most serious admonitions that we could have used. We conveyed our bag to the nearest village, and divided the contents among the children, to the very great delight of their mothers and grandsires; and amidst the feeling this created in our favor, we gave away a few books that we had reserved in our pockets. It was our study to accompany every deed of gift with some extraneous act of good will, some display of our cheerfulness and moderation, that it might serve as a warrant to assure the possessor that the sacred sentences were worth his perusal.

Our attempts in the Chinese neighborhoods of Macao, were at first attended with very discouraging results. Their behavior to us was often of the most impudent and provoking kind; but as we had other views and considerations than the gratifying of angry passions, we persevered till we found, to our comfort, that this usage had originated in mistake of our character; for as they began to learn that we had sympathies in common with themselevs, and felt a deep concern in everything that was important to their welfare, the designation of "foreign devil" was heard less frequently, and applauses began to take the place of insults; and to issue the scriptures began to be an easy and delightful task. The greatest difficulty in regard to the New Testament is its bulk, two copies being as many as can be carried under the arm at one time, which greatly impedes a quiet method of circulation, and a seeking for the fittest opportunities for bestowment.

Among the workmen and their acquaintances at a tailor's shop, I witnessed some of the best examples of an interest in the scriptures that I met with during my stay. I was asked for them again and again, with a cordiality of feeling that was truly refreshing. An interest in this kind of reading had been diffused from friend to friend, till instead of single copies they began to ask for numbers, accompanying their requests with the remark, that a great many now read the books. One of the friends came and took a bundle away to supply some kinsmen at a distance, and thus to perform, in its first elements, the work of a native distributer. The man who introduced this person to me said, "The ladies within read the books; they say they are good books; they understand them. Is not this good?" he added, with an air of triumph. "Yes," replied I, "ten times told," or good in the superlative. For while I had heard some complain that they did not know what to make of their sense among the males, it was in the highest degree gratifying to hear that females in China were reading the scriptures with the understanding. It was a little fact, when taken by itself, but it gave me the most unfeigned pleasure, because it was unsought for and unexpected. The amount of successful labor that females have contributed to the advancement of Bible, missionary, and other causes in this country is truly astonishing.

Much hindrance in the perusal of the sacred code arises from the manner in which proper names are rendered. The Chinese choose such characters for proper names as have something comely in their meaning, and if more than one is used, a regard is paid to the harmony or connexion of the several senses. Something of this kind must be attempted by future revisers, so that the pages of serene and heavenly wisdom may be cleared from those ugly prodigies which now deform them so egregiously. I remember seeing a young man of some intelligence looking at the first chapter in St. Matthew's gospel: if one had thrown him into a thicket of brambles, he would have felt more pain, but he could not have been more puzzled, till I told him that the words were most of them proper names.

In another of our visits to those large, unwieldy vessels called Chinchew junks, we found an old man sitting in his cabin, very attentively reading the gospel of St. Mark. The room that I have called a cabin resembled a cloister, or rather a cupboard, on one side of the poop, built for the accommodation of the captain and other important personages on board. This position put him on a level with our heads as we stood by the entrance, and obliged him to lean when he addressed my friend, who, not having then much cultivated the dialect of the old gentleman, had a difficulty of making out what

he meant by some of his observations. As a remedy for this inconvenience, the old man leaned down, and spoke very loudly into the ear of the missionary, seeming to think that an increase of noise poured into the auditory passages would have a tendency to make the sense plain. Though one might be inclined to smile at his mistake about acoustics, or rather the philosophy of symbolical sounds, yet we admired the clearness of his conception on a point of infinitely more importance. "This is a good book," said he; "I should like to have a whole set; pray what is the price?" Improprieties or intricacies of style had wrought him no offence—the matter was good, and that was sufficient.

While I was in the service of the Bible Society, auxiliary associations were formed at Singapore, Malacca, Penang, and Siam, with a view of giving the parent institution a permanent hold upon the shores and islands of Eastern Asia. When the several missionary stations shall be reinforced by wise and liberal-minded men, these institutions will sprout and flourish. Gentlemen of the civil and military departments, merchants, and foreign residents, will be invited to join their committees, as many of them are well qualified for such work, and only wait for an invitation.

The concurrence of friends and fellow laborers enabled me to institute an auxiliary in China before I left her shores. It is composed of men whose hearts, lives, and talents are devoted to the good of that country, such as Bridgman, Dr. Parker, Morrison, and Williams.

When I left China, there were at least half-a-million of natives living within the range of our daily excursions with whom a missionary might have as many interviews as he pleased. No other form of introduction was required than what the customary modes of salutation would supply: indeed, a remark made, or a question asked, in the tone with which we address a neighbor, was more than sufficient. In one of my walks I stopped to look at a festive pageant, which consisted of a large circular plane set over with many groups of curious figures in a kind of relief. While thus occupied, the company from the adjoining market-place came up and stood in mute suspense, wondering, perhaps, why I should bestow so much attention upon things which foreigners are very apt to slight. "What a multitude of Chinese are gazing at this *fan kwei*," was the soliloquy of the stranger, uttered just loud enough to be heard by the bystanders. This unexpected sentence was caught by those who were near, and by a sort of living echo conveyed to the rest; and in a moment silence was exchanged for accent of applause, and every countenance beamed with a good-natured smile. Had I praised the skill displayed in the contrivance of this idolatrous emblem, or the people for being so devoted to the worship of unknown deities, these plausive sounds and kind regards would have appeared only as matters of course: but all they could infer amounted to this, that I did not despise a Chinaman, and could bear to have him gaze at me without being offended. It mattered little what was said, so long as the words had no unfriendly accompaniment in the tone or air of the speaker. The rulers of the country have always affected to despise us, and the people have imitated the affectation, while their common sense and natural sagacity—gifts in which they are by no means deficient; inwardly assured them that this was altogether a mistake, and that the balance was in our favor. Measuring us by themselves, they felt that we might easily pay them back their disdain with usury; and hence the scoffs, sneers, and abuses, our usual entertainment at first, seemed to be in the way of self-defence—a kind of ruse to ward off what they had good reason to expect from us. My authority for this view of the subject was derived from experiments which never failed to produce the same results. The preliminaries of our work consisted merely in going about and seeking for opportunities to convince the natives that we bore them no ill-will, but, on the contrary, were ready to enter upon all the reciprocities of sympathy and good-fellowship. When we first began to thread the narrow streets in the suburbs of Canton, every nook and corner rang with the offensive sounds of *fan kwei*, or foreign devil; but after a while these began to die away, and in many places they were seldom heard; while every visit to the distant villages seemed to make a change in the moral atmosphere of the inhabitants; the fashion of their countenance was altered for the better, at least so far as we were concerned. These observations apply to the neighborhood of Canton and Macao, for the natives from the other parts of the empire, who visit the provincial city for gain or curiosity, are unlessoned in the customary terms and feeling of contempt, and exhibit a willingness at once to esteem the notice and acquaintance of a foreigner. On my return to this country, I lost no time in conveying my impression to our Bible, missionary, and tract societies, and entreated that, as they had done many great and noble things for other parts of the world, they would extend their care in some decided form to China itself. It has pleased God since then to change the aspect of things, and to allow the wickedness of man full license to expand itself for a time. I am ashamed that any one who bears the name of Christian should be the abettors of evil men and evil things, especially in a heathen country; but I am not sorry that the madness of the Tartar government is hurrying towards a

consummation. I regard it as the prelude of a mighty change.

In the few remarks I have to make as to the advantages and disadvantages a missionary would meet with in China, I will antedate the time when all political embargoes and restrictions shall have been repealed.

1. The hearts of all men are wrought upon by kind offices,—"Thou shalt heap coals of fire upon his head,"—but the Chinese seem to be peculiarly susceptive in this, either from nature or education, or perhaps from both. To present a little child with *tseen*, cash, about the twentieth part of a penny, to allow a native to look into my collecting case, or to examine the texture of my coat, were favors which never missed a large recognition, not only from the parties indulged, but also from all the bystanders. Popularity is of very easy purchase in China; a courteous smile, a look of complacency, and so forth, will seldom fail to insure a large stock of it. If a stranger enter one of their public assemblies, take a seat, and appear happy in his situation, every eye is directed towards him. "Here is a man from afar," they seem to say, "who is pleased with us, and therefore we will overwhelm him with our admiration." Of this I have seen many examples, and trust that I shall live long enough to see many more when the way is clear. A few of the outward garnitures of kindness and good will would be not only a passport, but enable a man to travel up and down China in a blaze of reputation. A missionary, therefore, if he understands his business, would hardly fail of earning that applause which would put him upon a sort of vantage ground, and give his reproofs and counsels a two-fold weight and emphasis. Among educated persons this native kindliness of disposition being ripened into what looks like a principle, prepares them for sympathizing with the foreigner, and, as a consequence, for holding a companionship with him. As I lay upon my couch one day, suffering from pain and debility, I said to a Chinese, who was looking at me with an air of concern, "when I think of wife and children, and then of my health, I am unhappy." "Fear not," said he. "a good man has nothing to fear." The man put himself upon a parity of condition the moment I asked for his sympathy, and uttered a comfortable truth in very good season. He was a heathen, and lived and died so, I am sorry to add.

2. Among the Chinese there is a great readiness to admire every thing of a literary kind, and to honor those who are in possession of such attainments, whether they happen to be natives or foreigners. A knowledge of the written character, with an insight into the antiquarian lore of the country, will always bespeak their good opinion; and as foreigners, from a better training, will be able not only to import foreign discoveries, but to explain many things in native books which are now but imperfectly understood, they will easily gain an ascendancy and an opinion which must be of great use in commending Christianity to their notice. A native who had seen much of us thought us too well-informed to be mistaken in a point of faith, and therefore concluded that there must have been such a person as Jesus Christ. And to shew the sincerity of his belief he put the fact of Christ's having laid down his life to save his people in four lines of poetry. A Chinese not only admires whatever bears the stamp of learning, but is inclined, by the force of association, to regard virtuous conduct with a kind of veneration. This respect for whatever is benign and generous in human conduct is prompt and ever ready to shew itself. He makes haste, as if to do a piece of justice to his own understanding, to let you see how well he can appreciate what is excellent. While I was standing by the table of one of the native soothsayers, who are always learned men, the crowd made some queries as to what I knew, when he, to shew his good opinion, invited me to a seat beside him, and wrote the praises of "a good man" in my memorandum book, by way of testimonial. A bookseller told me I was a good man, because I did not attempt to depreciate the value of his books to favor my bargain, but acknowledged that they were beautifully printed. If there be any country where, by his conversation, a missionary may hold forth and commend the Word of Life to the understandings of men more successfully than in any other, that country is China.

3. Priests are common, as all the larger temples are provided with one or more of these functionaries; but they seem to be held in little estimation by the multitude. If the common people are in perplexity, they visit the temple, and induce the priests to ask the will of the gods concerning them by a stipulated payment. If they want to have their poor relatives soothed in Hades, or sung and prayed out of purgatory, they send for a company of priests, and, at the conclusion, reward them for their services. As these priests spend their time in an idle fatuity, something between a day-dream and reality, they are very ignorant, and for that reason would be disqualified for exercising any influence prejudicial to the interests of Christianity: and as the most stupid among the Chinese has a lively perception of his own interest, they would be apt to declare in favor of the new religion if they foresaw it was likely to take hold of the people, and to tell the inquirers that the gods had given way, and were prepared to bow to the great God of the West. When Dr. Parker opened

our hospital at Macao, some of the natives hesitated till they had been to the temple, where they were told that the gods would pass their word for the doctor's skill, and that all who entered the hospital sick should leave it in a state of health. At the first dawn of the Gospel, every oracle was hushed; and so now, if it were to unfold its fair and authentic lineaments in China, the whole host of imaginary deities would be discomfited in one general overthrow. Their temples would form admirable abodes for the teachers of religion, as they are often spacious, pleasingly situated, and have a variety of buildings which would serve for school-room, chapel, dwelling-house, printing-office, &c. Nothing would be required in the way of preparation or fitting up but the removal of those unwieldy monsters in human shape which now cumber the shrine and altars. I was once asked by the crowd in one of these temples, whether we had images in our country; I said, "No: our God is in heaven; we worship him with our hearts: is not that right?" "Yes," was the reply. Little is to be inferred from a verdict like this; but, perchance, the populace would regard these changes with very little concern, especially if they perceived that they were likely to be profited in their temporal interests by them: for whenever missionaries are successful, the improvement of the poorer classes in their worldly condition is soon apparent.

4. In China, castes are unknown, promotion is open to all. In their dramatic spectacles the natives are fond of exhibiting the history of some poor youth, who, by his merits, has ascended from the lowest depths of poverty and contempt to a station of honor and affluence. This abomination, which thwarts the path of the missionary at every turn in India, has no existence in China.

In attempting to give a brief summary of what I conceive to be the chief difficulties in the way of missionary success, I need scarcely say that I am aware that the human heart is impregnable to every thing short of the grace of God; but in the operations of this divine principle there is a great deal of philosophy, which it might be useful for us to study in dealing with others. In the spread of the Gospel, the concatenation of causes and effects may be traced wherever we turn an eye of investigation: God has joined them after his own pleasure and we cannot put them asunder. I will shew the difficulties under the three following categories: 1. The Chinese are lovers of pleasure from the greatest to the least. They study ease and comfort in a way that leaves them, as a nation, without a rival in the art of ministering to sensual gratification. The man who knows that tomorrow he shall smart under the lash of reproof, and cry like a penitent child for pardon, cannot resist the soft syrens of voluptuousness to-day, but pawns his character, interest and future peace, for a little present enjoyment; and then, to palliate or excuse his delinquency, he will tell a hundred falsehoods, so palpable that you resolve never to believe him again. 2. At a very early age the love of money is implanted in his nature: indeed, one of the first lessons a mother teaches a child is to hold out its hand for a bit of coin. Nothing is proof against a valuable consideration in China, if it be offered in due form, and at the right season. Many an officer has gained credit for being an honest man, because, forsooth, the bribe came too late, or he could make more by refusing it. I do not pass a general censure upon the love of money by these remarks; I am as far from doing that as I am from commending ascetism. The moral character of a nation is generally some function, as mathematicians say, of the love of money: where this does not exist, I have scarcely seen anything else that was worthy of praise. 3. But the greatest impediment will be found, if I mistake not, in a peculiar imbecility of mind, the genuine result of absolute obedience to the will of one man. To be a Christian, indeed, requires resolution; for a man must take upon himself the hazard of deciding against the unanimous vote of the many. This is a practice to which a Chinese has never been accustomed. The authority of his ancestors and the concurrent voices of his neighbors are law with him, absolute and incontrovertible. The missionary will at first have a hard task to persuade him to act upon the decision of his own mind. He will say perhaps, "Your arguments, enforced by your wise and philanthropic life, I cannot gainsay; for my country's gods, which we sometimes honor and sometimes despise, with all their childish rites, I will not plead a single apology; but what can a solitary individual do against the united sense of his kinsmen and friends? I believe that yours is the true religion, but I dare not embrace it." Most things have two handles or two sides; and thus a want of mental daring and independence of thought, the source of so much hindrance at first, will in the sequel turn out to be a powerful means of success. Let there be a few shocks, with here and there the heavings of an earthquake in public opinion, and the pulsations will spread far and wide, till the whole nation begins to tremble. Idolatry, which rests upon the entire or partial stagnation of the human intellect, will begin to totter, and Christianity be seen advancing to take its place, as if by some mighty, but unseen movement. The Chinese will believe by tribes, by families and by provinces; and the victory, so far as a formal evidence goes, will be now on a sudden. "Eleven Chinese were lately baptized at Malacca," said an intelligent

friend; and this has created so great a sensation among the rest, that they are flocking to the chapel in great numbers." A sheep, from its natural imbecility, is loth to venture upon a new course, but as soon as the example is set, the whole flock will follow without hesitation.

When we look at India and Affghanistan, with their one hundred and ten millions, and then at China with its three hundred and sixty-five millions, we say who is sufficient for these things? But let our missionaries advance boldly to the assault, and though it may be difficult to dislodge the stones at first, as it was when men began to use the battering-ram, the work of demolition will go on with increasing rapidity, till, in some measure, it will take thought for itself. In the west we became Christians one by one; in the east, "a nation will be born in a day." This has been the case in Polynesia, and will, I doubt not, be the case also in India and China.

CHAPTER XVIII.

MEDICAL MISSIONARY SOCIETY.

How often has it been said that the Chinese tremble at the sight of blood, and shrink at the name of an operation; and yet there are no people who see and hear these things with more patience and magnanimity.

While the hospital at Macao was open for a few months in 1838, it was frequented by Chinese who, on more than one account, are not to be regarded as the best specimens of their country; but on one of the operating days, a long line of persons was seated on a form, some to be tied to the operator's chair, and others to be bound fast to his table, following the order in which they were ranged upon their seat. Only a few cries were heard, though some of the patients suffered severely, as now and then a deep-drawn, but half-smothered sigh or ejaculation indicated in a way by no means hard to understand. This wholesale mode of despatching matters was attended with becoming solemnity: the surgeon proceeded with his wonted steadiness and consideration, and the row of patients interrupted the silence only at intervals by some remark touching their individual cases. At the lower end, a native lady of a very comely appearance had taken her seat, without the necessary etiquette of an invitation; and as the work was advancing, she was heard to say that her eyes were not better; "Why," said the surgeon, addressing me, "that is a fib; for she told me this morning, when I enquired, that they were better." The reason of this change in her statements appeared at the close of the operations, when she asked, with a well-affected astonishment, whether no cutting was to be done to her eyes. The answer was, that there was no need of such interference, since the remedies he had given her, if applied at their proper season, would remove all the inconvenience. This, however, was by no means satisfactory; for she had observed that those who submitted to pain soon recovered and left the hospital, while she was still under treatment; and therefore she had resolved, upon mature consideration, that a speedy relief was worth a little smart, though it might be very keen for the time. When I saw my friend afterwards, I said, "The lady was perhaps right after all; for as her habit is full, her eyelids might have been turned up and scarified with advantage." "Why," he replied, "I never resort to severe measures when mild ones will do; but if I had thought of it she should certainly have been indulged." She had endeavored to conceal her disappointment with an amiable smile, and with an air of softness not at all uncommon among her countrywomen, but it was evidently very great. At Canton, another of her sex had an enormous tumor upon her wrist, extending on the hand downwards, and on the forearm in a contrary direction. From a disintegration of the parts, the general health had suffered so much that there seemed but one step between her and death. The removal of the arm was the only chance of saving her life; but to this proposition she demurred, alleging the non-concurrence of friends, and so forth: at length she told the doctor, that if he would give her one hundred dollars, he should have the pleasure of cutting off the limb. It appeared that this poor emaciated, and apparently death-stricken creature had been entering into the following calculation:—"If I lose my arm, my husband will perchance despise me; if can get the doctor, whose goodness is like the sea and the great mountains, to give me the hundred dollars, I can buy my husband's love, or, if unsuccessful that way, provide for myself." This proposal annoyed the by standers, who suggested that it was fear which made her withhold her consent to the only measure that could save her life; but this insinuation she treated with the strongest marks and expressions of contempt, as if the dread of pain would be the last element to find a place in her computations: and as I was a short time

after present at the amputation of the affected member, I can bear testimony that her practice did not come behind her theory. Only one thing seemed to give her concern, and that was a refusal to let her have the pleasure of watching the operator's knife. Her husband, a debonair young man, sat in the great room below during the operation, in a couching and pensive attitude, with now and then a look upwards, to ask the attendant who happened to pass by if all were over. His partner, who had underrated his kindness, soon began to assume the color of reviving health—a melancholy deadness was replaced by a smile; and the last time I entered her room, she and another of her companions in affliction were much delighted at an opportunity of examining the texture of my great-coat. This was a freedom not often allowed by foreigners, and, therefore, the more highly prized.

It is not the poor alone who avail themselves of the relief afforded at the hospital; but persons of rank and estate are often seen, with their train of servants, mingling with their inferiors, and waiting with patience till the physician has leisure to hear their case. Among the visitors of this kind was an officer of the army, who soon gave us proof that he was better acquainted with the ease and refinements of high life, than he was with the 'hardness' of a soldier. A little smart made him cry out lustily, while his attendants, with a countenance full of woe, echoed their master's complaints in a way that did the highest honor to their sympathy; for surely Chinamen have hearts to feel for one another. A medicine was given to be applied, after the example which had just been set, and the great man took his leave, with the usual display of ceremony, in which he did not forget to notice the native assistants at the hospitals—their service in such an institution being deemed more than amends for the lowness of their birth. And he was not the only one to recognize them in this way, which led us to observe more than once among ourselves, that but for the hospital no such honors would ever have lighted upon their heads. After the lapse of a few days, the officer again made his appearance, and apologized for it by saying, "When my servant applies the remedy you gave me, I cannot forbear calling out, which makes him desist; now you do not care for my crying, and, therefore, you must kindly apply the remedy yourself. But to all these (pointing to a large number of both sexes) time is precious; to me it is of no consequence; therefore wait upon me when you have despatched the case of every other person before us." This was nothing more than a man of considerate feeling ought to have done; but how few of my readers were prepared to hear of it in a Chinese, and especially that it is not an unique instance, but only a fair specimen of what happens on every suitable occasion.

Among the out-patients of the institution at Canton was the *nam hae*, or chief magistrate of the district, a man of the most dignified behavior. The writer visited him in company with Dr. Parker, and Messrs. Morrison and Thom, and admired the good order of every thing about him. He stated the opinions of the native doctors as to the cause of his malady, and, in our presence, wrote out a fair history of his own case, that the medical adviser might see it at one view. As the treatment advanced towards a successful issue, he continued to furnish, from time to time, a similar bulletin of his own health, in which he noted, in minute detail, every improvement, with every symptom of disease that still troubled him. Physicians in this country do not always find patients of equal candor and sagacity. These bulletins of health he designated by a term usually applied to a petition presented by an inferior to a man in office, and which has from thence acquired somewhat that is humiliating about it. The proper sense of the term, which is that of plain and orderly statement, was doubtless the one in which he intended to use it, without any reference to its accidental or associated meaning; but my Chinese teacher did not regard the matter in this light, for when one of these were shewn to him, he, as a humorous friend observed, first looked through, then over, and lastly below his spectacles, as if distrusting his dioptric instruments, both natural and artificial.

Nor is this esteem for the stranger's goodness and skill confined to males: females give still better proofs of it, if possible. The poor creature mentioned before, whose breast presented a hideous spectacle, was brought into a room unaccompanied by a single friend, bound hand and foot to a table, and then, without a sigh or a groan, submitted to a frightful operation; while nothing testified her sufferings but the quivering of the feet within the short allowance of their strait-laced confinement. Another of her countrywomen underwent the same operation; but as the integuments were much thicker than the surgeon had anticipated, he did not remove the part with his usual success in point of speed, so that her pain was not only prolonged but greatly increased by the course he was obliged to take: there was perhaps something besides in her habit that rendered the pain more severe. A Chinese who professes himself a pupil at the hospital, and has distinguished himself by his assiduous attention to the patients, attempted to soothe her by some words of consolation, to which she replied, with a sense and magnanimity that appear truly astonishing, when we consider the acuteness of her sufferings and the apt-

ness of nature to give way on such occasions, "*The doctor will take care of me.*" The wife of a Moravian missionary, when the flames of her burning tenement gathered round herself and her children, was heard to say, "It is well, dear Savior; I expected no less." There is a correspondence in these two examples of courage, though one was without, and the other with, the grace of our Lord Jesus Christ. Moral computation tempts us to ask, "What could not the gospel do with such hearts as these?" To prove that this was not a fit of courage, another trial soon overtook her; for the woman who had undergone the operation an hour before her died the same evening. When they told her about the fate of her companion in affliction, she said, "She was much older than I am, and she did not feel so much pain as I did, and, therefore, I am not alarmed at her death." This mode of construing pain as an argument for indulging hopes of recovery may seem strange at first, but it is doubtless founded on experience, and might easily be demonstrated in theory. Her whole case was, from first to last, curious, and deserved a minute and faithful record; but what seemed most strange was the coincidence of a robust and active state of health, with such a mass of death in her bosom. I saw her a day or two before leaving Canton, when the healing process had been fairly set up, and all her smarts had left her. Among other things she said, "The Chinese were all bad people." I inquired what they had done to her, but received no answer. An intimation was afterwards given—that she thought the conduct of foreigners so excellent, that the character of her own countrymen seemed vile in her sight. If this was a fair sample of the light in which kindness may bring the Chinese to regard us—and I am sure it is—may we not affirm them to have a stock of sterling sense to see and choose what is good, and a stock of confiding sentiments to requite it?

CHAPTER XX.

MEDICAL KNOWLEDGE IN CHINA.

In China, the druggist's shop would not suffer much by a comparison with many in this country. A large counter, a fac-similie of our own, occupies a corresponding site in reference to the window; the wall behind it is skirted with drawers, for the accommodation of roots, dried leaves, woods, &c. Above these a series of shelves are ranged in order, whereon jars of different dimensions rest, and answer to the glass jars and bottles among us; for the natives have not yet extended their glass manufacture to the making of bottles sufficiently large for the purposes required by the apothecary; besides, they seem very much attached to the blue and white jars so abundantly in use among them, and worthily, for they are of an excellent kind of ware, and, when stationed in lines upon the neat shelf, make a very goodly appearance. As we pass these shops we see the master and one or more of his men, actively engaged in dispensing prescriptions which the patient has brought to them from the hands of some learned doctor. Every thing indicates care and importance—the prescription is laid upon the counter, the different medicaments are taken from the drawer or the jar, and weighed in the order set forth in the formula, and not a single circumstance omitted to make you feel that the doctors of the east and west, with their faithful helper, the apothecary, have, either from instinct or instruction, followed the same model. There are some peculiarities in China, however, which it is my duty to mention. A variety of roots and woods are employed in their *materia medica* which are not, as with us, ground to powder, but cut into delicate slices by a plane. Rhubarb is much used; and, instead of being reduced to a fine dust, is divided, by the action of the plane, into thin plates. The stems of the gentian are treated in like manner. These slices are so neatly cut, that when fastened to paper they form very elegant and useful specimens for the botanical observer. I have a collection displayed in this way, which makes a very pretty and instructive picture; and hence, though I have no animosity to the pestle and mortar, I must give my verdict in favor of the Chinese plane. This tool is broader than the average of those used among us, is made of a hard dark colored wood, and is of highly finished workmanship, compared with the majority of native performances. It is turned up, and placed upon a stand before the workman, who holds the stem or root in one or both of his hands, as the case may be. It is in this way that he is enabled to shave off such even slices, of any size or thickness he chooses. The pestle and mortar are not wholly neglected, and so we see them occasionally; but the business of reducing substances to powder is often discharged in another way. In a narrow trough of iron, a wheel is fitted to traverse, which is provided with a projecting axle on each side. Upon the ends of this axle a man places his naked

feet, and laying hold of some object to stay himself, drives the wheel alternately backward and forward along the iron furrow. Use has rendered the action easy, so that he moves his knees and hip-joints in a kind of sportive play, as if it were merriment and not labor.

Instead of snakes dried or preserved in spirits, as emblems of the apothecary's art, stags' horns make a great figure among the embellishments of a druggist's shop in China. Portions of them are suspended over the window, or disposed of in different parts of the office; and it is not common to see a shop, however scanty the assortment of its wares, which cannot exhibit a fragment of this much valued medicament. There is an apparent wisdom in all this, for pulmonary consumption is one of the most fatal disorders with which human nature has to conflict; anything, therefore, that has the credit of being a cure for it is fairly entitled to the most conspicuous place in any pharmaceutical arrangement. Now, hartshorn, or stagshorn, when prepared in the form of glue, has the reputation in China of being able to subdue this hitherto uncontrollable disease, and therefore claims the rank a Chinaman has assigned to it. Whether this belief is authorized by experience, it would not be easy to ascertain; for our intercourse with the Chinese has not yet been liberal enough to allow us to ask for a sight of his case-book, that we might judge from facts, and not be obliged to put up with the meagre phantoms of theory. A short time before I left China, not being aware that my stay would be so short, I engaged a native doctor to be my tutor in the doctrines and practice of his profession. It was my intention to visit the natives in his company, and, when they were sick, request him to prescribe for them at my cost and for my instruction; and I felt that I should, in this way, obtain an intimate acquaintance with the views which he and his countrymen took of diseases, both as to their nature and their treatment, and thus get at a branch of knowledge which, to me, was very interesting. If his medicines prove effectual, thought I, I shall learn a lesson; but if not, I shall have an opportunity of explaining my own ideas of the case, and of justifying those ideas by recourse to European modes of dealing with disease. But I had an object beyond these which I could not fail to reach, and that was the securing of many occasions of closer intimacy with the natives. My aim was to make them feel the benevolence of the errand on which I had come, and to avail myself of every facility of imparting to them those Holy Scriptures which it was my duty to distribute. While I was inquiring into their music, their medicine, and their arts, I was at the same time opening to myself fresh channels for the communication of good. In this way a man, being crafty, might catch a people with guile, and yet not deceive them, as Lucretius says, because he sought their health and not their harm. My projects in reference to the native doctor were suspended almost as soon as they were conceived, and I must wait for another opportunity of trying this and many other experiments in that most interesting sphere of labor. But an investigation conducted in this manner would shew what the real value of many things used by the Chinese is, and what authority they have for supposing that a remedy apparently so inert as a cake prepared from stags' horns, is efficacious in the cure of a disorder so intractable as consumption. If there be any truth in the vulgar adage, that "what every body says must be true," then the lump of glue aforesaid is a sovereign balm in this case; but, alas! common sense, though it affords a man such invaluable aid in the affairs of daily life, is completely nonplussed in matters of physic, and we often see the most knowing and discreet persons imposed upon by the shallow tricks of some ignorant charlatan.

Mercury, or "fluid silver," calomel, sulphur, myrrh, orpiment, musk, camphor, alum, true frankincense, with several oxides of copper, and other metals, were formerly used in the treatment of diseases that made their appearance upon the surface of the human body. Most of these are active remedies, and shew that the elder native practitioners were in earnest about the matter. These were also favorite remedies with the Arabian physicians, and are often met with among the prescriptions of Celsus. The *gae*, or *moxa*, or southernwood, was in great repute among them. *Gae* is the Chinese word, and *moxa* a corruption of *mookasa*, the Japanese. Many ailments within were assailed by the application of this remedy to spots which the anatomist had pointed out, but for certain kinds of sore, of a serious or dangerous issue, it was also deemed useful. The mode of applying it was as follows—A small quantity of the dirt thrown up by the earthworm was taken and kneaded into a cake about the size of a shilling; this was laid upon the sore to form a hearth in miniature, whereon the *moxa* was to be ignited from fourteen to twenty times in succession. A sore, seated oftentimes upon the most sensible parts, must have felt no ordinary degree of smart from such unceremonious treatment. In this country, we look at a poor patient who is bound hand and foot to a table, and then at the glittering display of knives, saws, forceps, and so forward, with a thrilling sensation of fear; but a Chinese physician, with a handful of dirt and as much tinder, is able to inflict more torture than an amputation usually occasions. Science reminds us of the emblem of justice, who car-

ries a sword in her hand; empiricism shews like counterfeit pity, who, although her looks melt with tenderness, has the fingers tipped with the fangs of a viper. A disease called the *purpura*, which consists in the sprouting forth of bloody wheals and tumors all over the body, is mentioned in Chinese books, and considered by their authors as liable to have a fatal termination: for this a draught of common ingredients was prescribed, but the treatment rested its success upon the cutting up of those sores root and branch. The tender mercies of a Celestial doctor are not very great, we see, but are well calculated to put the magnanimity of a poor patient to the fullest proof. Compassion, in fact, forms no feature in Chinese medicine. the pill is gilded, but it is large enough to choke a person with a throat of the ordinary bore; the draught has some sweet ingredients among the bitter, but in quantity it is better fitted for a horse than a man.

In the common recipes are set down among things not easy to identify, the sliced root of celery, the root of the *smilax china* treated in the same way, gentian, rhubarb, ginseng, liquorice, scales of the pangoling, ginger, &c.; the decoction was directed to be taken early in the morning, fasting, according to the good old rule much in vogue among our ingenious forefathers.

The small pox, or rather, a disease resembling the small-pox, has excited much attention in China from its fatal effects. It attacks children, and seems to be confined to them, and this makes me think that it is not the same in all respects as that which creates such frightful havoc among ourselves. The native writers of other ages direct that the room should be kept clean, and the door, if it be open to the wind, should be pasted up, for light comes in at the door in China. Frankincense is to be used in fumigations. To open the eyes, when closed by this disease, the blood of an eel is dropped into them. The juice extracted from the root of the *musa coccinea*—a beautiful species of the plantain tree—is used for the same purpose. If the patient sees spectres, a man's tooth is wrapped up in paper and burnt to ashes, which are pounded and mixed with wine for a potion. Fumigations, prepared by putting sulphur, seeds of the carambola, southern-wood, &c., into a tub used for feeding horses, and heating the contents, were in great repute for the cure of many disorders; and as the quantity seems to have been large enough to envelope the sick person in a cloud of fumes, this device of the therapeutic art deserves some of the credit that is given to it. I found this method of allaying disease in favor among the people of Borneo, who begged my botanical paper for the purpose of lighting or heating the herbs that were to be placed upon it. The pitch-plaster is one of the most common appliances in China, and for rheumatic pains, to which the people are much subject, may not be amiss. Powders of different kinds are often spread upon this plaster, by which we are to understand that the pitch performs only a subsidiary part in working the desired effect. The common venders of herbs prepare a poultice by pounding a certain number of fresh ingredients in a stone mortar: this they use for boils, uneasy swellings, &c. As a specimen of Chinese semeiology, I might take the following: 1. If the eye be of a red color, the disease is in the heart; 2. white, in the lungs; 3. green, in the gall; 4. yellow, in the spleen; 5. black, in the kidneys; 6. a yellow color which cannot be described or named, in the middle of the chest.

As an example of the effect of some of their compounds, I will narrate the following curious story:—Early one morning, Dr. Parker was given to understand by one of his pupils, that his presence was urgently desired by the friends of a man who had cut out his tongue. The doctor, with his wonted good-nature, asked me to accompany him; and so we hastily followed our guide, who conducted us across the river, to a dwelling where a young man with a pale countenance was leaning upon his mother's breast. Upon examination, we found his mouth half filled by a mass of extraneous matter adhering to the remnant of his tongue. After a little consultation, it was thought inexpedient to remove it for the present, as a glance at one of the edges convinced us that a healing process was going on. About twenty-four hours after, if I remember rightly, this mass dropped off, and left a surface fairly covered with an extemporaneous skin or epithelium. This mass was a styptic which a Chinese doctor had applied to staunch the blood, and had answered the purpose so well as to quit the wound when it could take care of itself, though the sick man's cough, and his awkward attempts to talk, had subjected it to a severe trial. The poor fellow was in the last stage of pulmonary consumption, and had been so great a burden to his father, that he, in a fit of anger, said, "it would be better for the son to be dead, and out of the way." This upraiding stung the feelings of the sick youth so much, that he seized a knife and cut off as large a portion of his tongue as self-vengeance in her heady current would allow him, prefacing the deed thus: "I have heard that if you cut out a man's tongue he is sure to die." The cutting off the tongue tended to hasten his death, though the wound healed; for the usual relief of the lungs being hindered by the filling of the mouth, this important organ became gorged with the fruits of disease, so that when on our last visit we applied our ears to his chest, we clearly perceived that he could not survive many hours. The sick man and his atten-

dants watched our countenances in solemn silence, as we stood by the bed-side, for some time, till the mother asked if there was any fear. The next morning the messenger came to say he had died in the course of the night.

CHAPTER XX.

GYMNIC FEATS — COSTUME..

The Chinese are much addicted to amusements wherein the strength and ductility of the human body are displayed. A man climbs a pole, and maintains his position by clasping it with his legs, while his hands are flourished in the air. A crowd of idlers gaze at the feat, glad to find something that will serve to vary the monotony of a lazy life. An assistant, with a little gong or metallic tabor, cheers his efforts with a peal that suits no ear but that of a "Celestial." A veteran in gymnic sport reclines back upon his hands, and takes up eight cups in succession in his mouth. To accomplish this fairly, the spine must be reflected as far back as it is usually bent forward in making an ordinary *congé*. The joints of a Chinese are not so firmly set in their sockets as with us Englishmen; and the *vertebræ* especially seem to have a great deal of play.

But the most graceful feat I saw while in China, was performed by a little boy. He whirled round two tea saucers upon the ends of two canes, while he threw his body into a variety of attitudes. At length, after exciting much admiration, he proceeded to lay the topstone upon his trials of skill, by tumbling fairly over while the well-balanced saucers were revolving upon the ends of the canes. This tumble was composed of a series of evolutions, all of them following the other in steady order, till the boy was again upon his legs. To encourage him, a conjurer stands by, expresses his doubts and surprise alternately, and, after the final stroke, catches him in his arms, as if fearful lest too much exertion should injure his wits or his health. Every sleight-of-hand is preceded by a dialogue, (to give a dramatic effect,) which is sometimes extended to such a length that the foreigner grows impatient, and begins to think he has seen "better tricks" elsewhere. The performers from Peking are distinguished for the urbanity and gentleness of their manners: when their work is done, they come forward and courteously exchange civilities with the spectators, especially if they happen to be from abroad.

Costume of the Chinese.—The dress of a native is well suited to the languishing ease of a warm climate. A long robe that reaches from the neck to the ankle, with loose flowing sleeves to give freedom to the arm, constitutes a principal portion of the outward attire. The lower extremities are invested with loose, ill-shapen netherstocks, as a native has no idea of displaying the finished contour of a fine leg. The neck is generally destitute of any ornament. The colour of the robe in winter is blue,—in summer white. Officers of government and gentlemen of wealth are, on all ordinary occasions, clothed in this blue raiment, Chinese taste having a strange predilection for this skyey tincture. At festival and solemn seasons the robe is embroidered: its cuffs and borders are variegated with the needle-work of the country: a sort of scutcheon is figured upon the front, which is charged with some of the rude blazonry of the nation: a dragon glares amidst curling clouds as the emblem of a presiding power; a stork, the type of peace and dutifulness, cuts the liquid air; or the tiger, the representative of martial courage, couches in readiness to pounce upon his prey.

Those who affect the rank of dandies wear a gown that reaches just below the knee, to make room for the peculiar ornaments of the leg. These are what we, with the noble Order of the Garter in our recollection, ought to deem both honorable and becoming. A ribbon or swathe of colored silk is bound round the leg just above the rising of the calf, and tied in a sort of true-love's knot in front. This is not so common as an embroidered knee-pad, which is fastened to the same part. In China men are often obliged to remain a long time in the posture of penitence, and have therefore resorted to the use of a pad to defend their knees against the rude pressure of the pavement, or the softer reaction of the boarded floor. They have converted their gyves into graces; for this knee-pad, which is the badge of humiliation in China, is, by the cunning hand of the artist, rendered so enticing, that all who love to admire themselves are ambitious to appear in it.

The head is generally without any embellishment save the elegant queue, especially if the season be warm. A skull-cap of padded silk covers the crown in cold weather, or a cap with its edges turned up somewhat. It is generally black, and has a tassel of red silk depending from the summit, which, if it belongs to a person of official rank, is surmounted by a ball or button of shining metal, or some precious stone. The shoes are very thick at the bottom, so that the foot

cannot bend in walking. They are sometimes embroidered, but more frequently plain. It is merely a matter of justice to say, that whatever pageantry they may affect on some occasions they seem to study plainness of dress, and to think that good manners never appear more advantageously than when every thing like effect in colors, or textures, or fashions, is laid aside.

The dress of the ladies exhibits the same fondness for the azure. The edges are bordered with black figured with white, or they are white flounced with gold. The vest does not reach far enough to obscure an elegant skirt, which, with its plaits and embroidery, is entitled to the first place among the proteus-like refinements of the milliner. I have shewn it to many ladies of my acquaintance who agree in admiring this item of female attire, though I am not allowed to suppose that it will ever be copied in England, should our intercourse with the Chinese become as unbounded as every philanthropist desires. For its easy adjustment, the eastern costume is worthy of our commendation. It is, to use a familiar phrase, "slipped on" with great facility and despatch, and confined in its place by the joint concurrence of a few loops and buttons. It does not restrain the person and interfere with motion, by a conflict between straight lines and curves; the whole aggregate of constraint is laid upon the little feet, which lie in their gilded haunts like some criminals who, for parricide or other heinous offences are buried alive. And yet, let us deal out our censures softly; for while the Chinese have confined their mutilations to the foot, fashion has compelled too many of our countrywomen to cripple a region much more essential to life than the feet.

CHAPTER XXI.

HONG-KONG AND ITS NEIGHBORHOOD.

In the spring of 1839, I visited the harbor of Hong-kong, for the sake of enjoying those fresh breezes that were said to blow there, and that exhilaration which change seldom fails to produce in those whose minds and bodies have been enfeebled by anxiety and disease. This little voyage of about forty miles I undertook in a merchant vessel from the United States, by the kind invitation of the captain who commanded it. A passage of forty-eight hours, amidst gentle breezes and over smooth water, does not usually present the passenger with many incidents; hence we were left at leisure to contemplate the form and relative position of the several islands that are scattered over the magnificent estuary of the Canton river. Each of these I sketched in its turn, not for the sake of entertaining fresh pictures, but to assist my memory, and to collect fresh materials for establishing what seems to be the fact, namely that the eye of an experienced person may often conjecture the nature of the rock whereof a hill is composed, by its shape and outline. During a voyage in the Indian Archipelago, I made many sketches with this view, and found the practice interesting and instructive; which induces me to recommend all travellers, whether they be draughtsmen or not, to have a book and pencil always in readiness to portray the chief features of any high land they may happen to pass in the course of their peregrinations.

The principal object of a terrestrial kind in the short passage to Hong-kong, is the lofty island of Lantao, which, from its height and the abruptness of its slopes, seems to overhang the head of the voyager. The face of this island, like that of the neighboring lands, is rough and barren, owing not so much, perhaps, to the nature of the rock which forms its substratum, as to the cold winds that breathe upon it and them during the prevalence of the northeast monsoon; for there is something so killing in the cold breath of this wind, that vegetation, with here and there an exception, is parched and withered by it, unless the plants happen to nestle in the corner of some natural grotto, or under the shadow of a jutting rock. The bare and barren nature of these insular spots is perhaps connected with those terrible winds which, in the latter part of the summer, commit such devastation among the objects that float upon the seas in their neighborhood. Heated by the sun, they raise the temperature of the air in their immediate vicinity so much above the temperature of the regions to the north and south of them, that two currents from those two opposite directions rush towards them with great violence, and produce a typhon, or *tae fung*, which blows from every point of the compass in succession. The excitement of these winds seems to arise from causes purely meteoric, that is to say, from some great diversities in the temperature of the air; but their wonted movement in a circular manner, by blending the centripetal and centrifugal forces together, is owing to a principle in hydrostatics; a principle which we see exemplified when two streams of water meet each other in a canal, and create an eddy by the compul-

sion which they reciprocally impose upon one another to take an oblique, instead of a straightforward direction. Similar winds not only prevail in the West Indies, but also about the islands of the Galapagos, off the coast of Colombia in South America. The frequency of these eddying winds among groups of islands, seem to suggest that they stand to each other in the relationship of cause and effect. To say that the subject requires investigation would be little more than an attempt at a truism which no person of intelligence is prepared to question; for the phenomena of nature are so rich in their causes and consequences, that they will always yield something new to every new and careful investigator.

Upon the sides of the lofty promontories which form the outworks of the hill of Lantao, the fisherman finds here and there a shelf whereon he can erect his stage, or apparatus for raising and depressing his net at pleasure. This apparatus consists of a kind of scaffolding loosely joined together by a proper intermixture of ties and spars. The object is very simple, as it is merely to secure a framework for the accommodation of a windlass or barrel, on which the ropes are wound and unwound as the men see fit. The levers by which this windlass or barrel is turned, have their ends fastened together, so that each set resembles a wheel, which the fisherman turns with his feet and his hands as he is seated upon a bench, nearly in imitation of our treadmills. The ropes that wind round this barrel lead to stakes which are stuck in the mud at the bottom of the shallow sea, with such a regard to the object in view, that the weight of the net extended between them bows their heads below the surface of the water whenever these ropes are relaxed for that purpose. When the heads of these stakes are plunged below the water, the net is so far immersed that the fish can overpass its sides, and disport in the basin formed by the sinking down of the net towards the middle. As soon as they find their motions obstructed by the meshes which are spread under them, they endeavor to make their escape by diving down into deep water, (in obedience to a law of natural instinct,) instead of rising towards the surface and seeking to retrace the line by which they entered this new prison. This vain and fruitless attempt to escape from danger by descending in the water disturbs the tranquility of the net, and gives notice to a fisherman, who softly advances in a boat from his seclusion near the edge of the shore, while his companions upon the cliff, aroused by his movement, begin to wind the ropes upon the windlass; and so nicely do they adjust their efforts to the velocity of the boat, that the man arrives just as the net has attained a sufficient elevation. The latter is provided with a small net attached to the end of a long pole, with which he captures the fish as they are leaping and struggling near the centre of the meshy floor beneath them. When this is done the ropes are relaxed again, and the boatman retires to his hiding-place under the brow of the cliff, where he quietly waits till the trembling of the net invites him to visit it afresh.

The harbor of Hong-kong, to which we are supposed to be proceeding in our passage by Lantao and its sister islands, is formed by a high island bearing that name and the main land about Cowloon, or properly *Kowlung*. In this name the word *kow*, which ordinarily stands for nine, has the signification of winding, or zigzag, and applies to a winding range of hills upon the main land, which fancy has likened to a dragon (*lung*) stretched in various curvatures upon the ground. Hong-kong is a corruption, or rather a provincial mode of pronouncing *Heang keang, the fragrant stream* that winds along the valley, or tumbles in graceful lapse over the shelving rocks in its passage to the sea. Of these streams and their cascades we shall speak presently, when we come to describe one of our visits to the island. Etymology is oftentimes a dry subject, but when it leads us to things in nature which we can contemplate with instruction and delight, the drought of grammatical nicety is changed for a veil of living green, and we find ourselves amply compensated for any little trouble which our discovery may have cost us. In this harbor, which is as spacious in its extent as it is remarkable for the sublime effect of the scenery around it, the ships lie in security, as the high land defends them on every side. Here for many months the great opium mart had its head-quarters; thither was it brought from India, and deposited in the Hercules and Lintin store-ships, which respectively represented the British and American interest in the sale of this enticing drug; and from thence it was transhipped to vessels destined for the coast of China. The captains employed in that traffic were men remarkable for their seamanship, and not unfrequently for their kind and generous conduct. It was therefore a matter of deep regret, that men so well distinguished for what is praiseworthy should be engaged in a traffic which, in some of its features, was so near akin to piracy. The authorities of China had given this turn to the importation of opium for reasons which were apparent to every person in China who was free to draw a just conclusion: but this does not exculpate the foreign dealers, nor remove that sorrow which every true patriot must feel, when he sees his own countrymen abetting the heathen in any thing that is wrong in principle and pernicious in practice.

The natives upon the main land, near the

harbor of Hong-kong, had the reputation of being very friendly to foreigners, not more from motives of self-interest than from a natural kindness of heart, a reputation to which they seemed fully entitled, for nothing occurred during two different visits to this spot to shew that they harbored any disparaging thoughts of us, and were not ready at all times to accompany every act of civility which common courtesy might enjoin upon them with all the fair "ostents" of respect.

In one of my earlier walks I was accompanied by some gentlemen belonging to the ships; among the rest by a surgeon who had been in the habit of dealing out his advice and his medicine gratuitously among the native population. As we sauntered along the beach, our party dispersed itself into two or three groups, one of which was composed of the surgeon and myself. At length we found ourselves near the door of a cottager: here we rested ourselves for a few minutes upon a seat outside the door, and begged our host to oblige us with a ittle water to allay our thirst. While we were exchanging a few words with our new friends, and remarking upon their good nature and simplicity to each other, several neighbors came up to join the circle that began to gather around the strangers; among the rest a man who recognized the surgeon, and being endowed with a share of natural elocution, forthwith introduced him to the company as the skilful and humane benefactor of the suffering Chinese. A short time before this a woman of some standing and respectability at Cowloon had applied to this gentleman for relief in a dropsical complaint, and, being wisely anxious to insure success, he invited her on board the Hercules, with one or two of her relatives. On board this ship the necessary operation was performed, and the patient nursed in a cabin by herself, amidst the attendance and comforts of the kindest hospitality, till her health was reëstablished, when she was allowed to return and share in the hearty congratulations of her friends and neighbors. Of this fact all the parties who composed the little circle which then surrounded us were ignorant save this man, who discovered that their ignorance afforded him an excellent opportunity for displaying his oratorical powers. The recovery of a patient from a wretched and we may justly add, a dying state, to one of health and cheerfulness, under circumstances so well fitted to engage attention, was an excellent theme, and only required justice to render it most attractive. By way of preparation the orator laid down a bundle which he carried upon his back, and mounted a log of wood that lay at a most convenient distance for the purpose. He then, with a great deal of pantomimic effect, proceeded to describe the state of the patient when she visited the doctor, the manner in which he received her, the nature and details of the operation she underwent, the tenderness and generosity with which she was nursed, and, lastly, the joy of herself and friends at meeting after an event so unexpected and so propitious. The man had fully mastered his case, and seemed to be as anxious to state the matter accurately as he was to give to each circumstance the strongest emphasis he could lay upon it. We sat and looked on with interest and instruction; with interest, as we could not fail to be pleased at a recognition so honorable to the foreigner, and with instruction, because we learned that a benevolent action is not regarded by the Chinese as a whole, but that every accidental, as well as every essential circumstance, is carefully noted, and as faithfully remembered.

In the same walk we fell in with a number of granite hewers, who were seated round their "savory mess" on the outside of their common dwelling, with no other covering than the canopy of heaven, nor any other floor save that which the sandy sea-beach strewed under their feet—their table composed of a few boards, and a pair of trestles discharging the office of legs. As for the table-cloth, it is deemed a superfluity in China, or so seldom in use that I do not remember to have seen it either among the rich or the poor. In fact, a Chinaman, with his basin held near his mouth, and the nimble employment of the chopsticks, effects a transfer from the former to the latter with so much neatness and dispatch, that there seems to be little need of such a garniture to catch the crumbs and save the table from any casual blemish. These workmen, in the true spirit of hospitality, pressed us to partake of their rice and their viands with a significant attitude, which consisted in holding their basins, filled with these things, as near to us as the length of their arms would allow. There was a vehemence about this mode of invitation which shewed that they were in earnest, and did not intend it merely as a compliment to good manners. We declined their offer, not because we felt ashamed to mingle with *foke*, (*or yoke-mate*, a term by which the Chinese often address each other,) at his meal, or thought we should not relish the entertainment, but because we had finished our repast before we quitted the ship. With their dinner they sipped a little of the *samshoo*, a native spirit, undiluted with water. For this purpose they used a very small teacup, but which was indeed quite large enough when we consider the strength of this beverage. Their hale and cheerful countenances told very plainly that they did not suffer any inconvenience from this practice, which may easily be accounted for when we call to mind the fact that they drank this hot spirit only with this meal,

made up in part of fish and flesh, but chiefly of vegetables, which had, according to a principle in Chinese cookery, been well sodden in water. Hence, though the arrack was neat when drunk, it underwent a liberal tempering with moisture after it had entered the general receptacle of life-supporting aliment.

The manner in which nature has prepared the granite for the hewer, and the method he adopts in the execution of his task, well deserve a passing notice, by way of sequel to our description of the meal with which he winds up his day's work. At some remote period in the annals of geological mutations, the granite rock which formed the crust of the earth near the main-land of Cowloon, seems, by some tremendous action from below, to have been raised up from its bed, riven into fragments of every kind of shape and dimension, and left in that new arrangement to undergo the weathering effects of the atmosphere. After the lapse of many ages, the smaller pieces were disintegrated into a quartzose sand, while the larger were merely rounded and polished by the same action which reduced their fellows to powder. We find these larger masses now imbedded in the sand, and so far apart from each other that the hewer can easily assail them with his hammer and wedges. What might, therefore, seem to be merely an accidental circumstance, turns out to be a most beneficial arrangement. In attempting the removal of a scantling from one of the natural blocks, the workman relies mainly upon the effect of percussion. He first draws a line by means of an inky thread, which he manages with his hand and his foot, without the help of a second person. After this line is delineated in conspicuous tints, he proceeds, with hammer and chisel, to make holes about a foot apart from each other along the course of the same. This is a tedious business, but not more so perhaps, than every stone-cutter in this country meets with among the various processes of his task. When the holes are deep enough he inserts a small wedge, which he knocks out by a single blow from the large iron beetle. This is repeated till he has passed from one end of the line to the other three or four times in succession, when, to his surprise, the stranger sees the hard rock part asunder as if it were only a piece of limestone. After a block has been removed in this way, he cuts it up into slabs by a renewed application of the hard chisel and the iron hammer, the wedge, and the iron maul, or beetle. These slabs are, of course, in a state which may be fairly called rough-hewn, and, consequently, require to be smoothed and modelled after they have been conveyed to their destination. In effecting this object, the hammer and a blunt chisel are used, so that the various inequalities of the surface, and the parts to be removed in order to give the slab the requisite shape and dimensions, are beaten off by a bruising operation. In this process the temper of the tools is of less importance, and thus the necessity of repeated grinding is dispensed with. The fragments which are broken off in hewing the granite blocks from their quarry are used as ballast, not only by foreign ships, but also by native craft, which often carry several boxes filled with these pieces upon their decks, in order to adjust the equipoise of the vessel when it inclines too much through the pressure of the wind upon the sails. These fragments are conveyed to the sea-side for shipment in wheel-barrows, which deserve to be regarded as antiquities, both for the simplicity of their form and the rudeness of the workmanship. The wheel is high, which, by the way, is not a disadvantage, as the mathematical reader knows; but the handles are so wide apart, that it requires the utmost fathom of the arms to reach them. The attitude of a man guiding one of these vehicles down a steep path appears very painful to the eye of a stranger, and he feels half disposed to suggest an improvement, which would, however, be resisted, as hoary-headed custom has great influence in reconciling us to inconveniences.

Among the friendly people of the villages near the harbor, I often sought for opportunities to distribute the Scriptures, but was not always successful, since only a few could read well enough to covet them. They would sometimes turn over their pages very carefully, as if in search of interesting matter, and appear so much engaged in the pursuit, that I began to promise myself the pleasure of bestowing these sacred memorials where they would be read and valued; but, alas! after some time had been spent in expectation, a lack of scholarship, or a disinclination to meddle with any subject which use had not rendered familiar, would lead them to return me my volumes in a sombre silence, which it was not easy to know how to deal with; for, when no reasons for refusal were stated, no reply could be made to them. In one of my rambles, the inhabitants of a group of dwellings advised me to take my books to a school which they represented as in their immediate neighborhood. Glad to hear of such an establishment so near, I started in the direction pointed out to me, and at every house made fresh inquiries, and gained fresh instructions, which disagreed so much with each other, that at last I had crossed and recrossed my path in a village which lay among trees, and fully satisfied myself that I was seeking for what had no existence in the place. When I had given up the search in despair, I learned from a peasant that the school alluded to by my informants was situated in a little hamlet on

the other side of the hill. Thither, therefore, I bent my footsteps, but not without some disappointment, as I was previously aware of this institution, and meant to take another opportunity of visiting it with my treasures. I found the master and a friend in conversation, while half a score of little boys were poring over as many well worn books. They were all of them seated at tables, as writing and reading are closely associated in China, and the books are so large and intractable that a flat surface whereon to spread them is always deemed necessary. After the exchange of courteous greetings, and being pressed to take my seat in a great chair, which, from its high back and dark material, formed no inadequate representation of the chairs once in use among our ancestors, I seized the first opportunity of displaying the eight cumbrous volumes which I had got under my arm. "Here," said I, "are a few books which I am going to present to you for the use of yourself and your scholars." This announcement was received with a courteous expression of thanks, and the master and his literary friend began forthwith to examine the pages with much apparent attention, and I to congratulate myself upon so fair a chance of doing good; for though I have but little of that soul-stirring enthusiasm which warms the hearts of some men, I never gave away a copy of the Word of God to those who welcomed it with some unequivocal marks of a kind acceptance, without feeling a cordial delight, which did not cease to pervade my heart for at least twenty-four hours after the transaction. After one of the twain had ended his perusal, he took a pencil and wrote, with the light and graceful air of a ready penman, a sentence upon a piece of paper. There is something serious in the atmosphere of a Chinese school, because the discipline is strict and the basis of instruction is laid in morals: surrounding circumstances, therefore, as well as the literary character of the individuals who presided in it, authorized me in thinking that he was writing a note in reference to the books, and that this note would be a record of the value he had set upon my present. This pleasing dream was soon interrupted, for upon reading the scroll, which was politely handed to me, I found a sentence to the following effect: "*Will you buy an ox, for I have an ox to sell?*" The feelings of disappointment at once wrought a change in my countenance, which the writer of the scroll and his friend at once ascribed to my dullness, and fancied I did not comprehend his meaning. In this I endeavored to undeceive them, by saying that I was not the captain of a ship, but a poor traveler, and that I spent my time in distributing good books and in studying and collecting the objects of nature. A Chinaman has always an eye that is fully awake to the concernments of self-interest, and so the schoolmaster felt that he could read the books at any time, but should not always have a chance of selling me his ox.

At the end of a solitary excursion one day I found myself in the middle of a small village, where the inhabitants came in crowds to ask my errand, and to gaze at my clothes and complexion. As the throng was drawing a circle around me, a native whose visage exhibited sad proofs of his addiction to opium smoking, came forward, and, as spokesman for the rest, demanded, in a surly tone, what I wanted. Not liking, however, either the looks of the man or his question, which was delivered in broken English, I made him no reply, but turned to some of the bystanders, and inquired the names and uses of some of the herbs which I had just collected. This mode of introducing myself I had practised some years before in different parts of South America, and found it had the effect of a commendatory letter; for natives love to have an opportunity of appearing to be more intelligent than the stranger. This induced me to follow the same plan in China, where it generally succeeded, as it did in the instance I am now describing. The villagers had not extended the boundaries of their information far beyond the neighborhood in which they were born, and hence their answers were neither trust worthy nor instructive; still they were listened to with attention, which soon gained me a little popularity among them. When the man who had sternly asked my business perceived that the good will of his neighbors was beginning to lean in my favor, he ran and fetched a stool, and seating himself upon one end strongly pressed me to occupy the other. I at first declined the invitation, but he was so determined to have the honor of sitting by my side, that I yielded at length, though I still continued to address myself to the others, whose healthful and happy countenances were singularly contrasted with the wretchedness of his own. My reception at this village was a counterpart of what a stranger might meet with in some of the remoter hamlets of our own country. The country people would collect around him to contemplate his costume and color; if he asked questions in a tone of kindness and good humor, he would receive answers of a like nature, and the man who was the first to treat him uncivilly would be afterwards the first to shew him some mark of attention.

The Chinese greatly admire the fair complexion of the foreigner, because it is a personal charm which they are very ambitious to possess. For this purpose the ladies paint and the gentlemen court the shade. Even among the poor inhabitants of this sequestered village it did not fail to meet with its

meed of commendation, especially from the women, who composed the outer circle of this ring of new acquaintances. While the attention of all was engrossed by the visitor, one of them took an opportunity of pulling up her sleeve and looking at the "tincture" of her arm, to ascertain for her own satisfaction how far it fell short of the standard with which her neighbors were so greatly enamored. "That is human nature," thought I, "it is the same wherever you find it."

Among the visiters at the harbour of Hong-kong was the lady of a mercantile captain, who used occasionally to go ashore for the sake of that recreation which a walk over the hills and dales at eventide is sure to yield, when the parties have any taste for the beauties of nature. The sight of a foreign lady at this place was a great novelty, and attracted a crowd of spectators; but those who gazed with the deepest interest were the females, as if charmed with the honor with such an example of well-proportioned features and fair complexion conferred upon their own sex in general. On one occasion, I saw this lady seated upon the grassy knoll of the little hill, with her baby in her arms, and surrounded by native women, who seemed to be in a trance of admiration at a spectacle so interesting. The delight with which females from the West are beheld in other parts as well as in China, was exemplified in the voyage of the Morrison to Japan, a few years ago, when the travellers called at Lew-chew. The Lew-chewans are not surpassed by any in a fondness for novel sights, so that everything a stranger brings with him undergoes the most anxious scrutiny; but nothing engaged their attention so much as a foreign lady, in the person of Mrs. King;—her appearance enchanted all, but particularly the females, who, disregarding the checks which the males were desirous of laying upon their curiosity, pressed forward with an eagerness which highly amused the voyagers. Should the arm of Britain break in pieces the yoke of tyranny in China,—that country will present the most goodly of all goodly fields for the exertions of missionary ladies. Females in this country who think of dedicating themselves to this work, and yet recoil at the difficulty of the Chinese language, little think what a lovely prospect stretches on every side behind this difficulty, to delight their imaginations, enlarge their minds, and to give them the amplest scope for the highest kinds of usefulness. No words that I could use will fully express my idea of the effect which British piety, joined to a knowledge of the Chinese language, will have in that country, when these two qualities are fairly blended and embodied in the female character.

The captain of a ship belonging to the Hong-kong fleet kindly offered me a passage with him in his boat to a very pleasant bay in that island. Thinking that in a place so distant from all haunts of learning, I should not find more than one who could read, I put only a single copy of the New Testament which consists of four bulky volumes, when translated into Chinese, into my bag. Soon after we landed, I met a man with a countenance full of intelligence, to whom, as the sequel of a few questions about the natural objects around us, I shewed the literary contents of my bag. His eyes sparkled at the sight of them, and he turned over the pages with the eager haste of one who had found a treasure, and which told me that I had met just the person I wanted for the bestowment of my books. I accordingly told him that I would make him a present of them if he would promise to read them with care—a declaration I was obliged to repeat twice or thrice, as he could not persuade himself that I was really in earnest about the matter. As soon as he felt satisfied that I meant them as a gift he ran off to the village, which was concealed in a grove of trees at the bottom of a beautiful valley, while I sauntered along the outskirts of the grove in quest of some natural curiosity. Upon penetrating the thickets and threading my way along half-formed paths, I found myself at length in front of a group of buildings. One of these happened to be the residence of my new acquaintance, who in a few seconds was seen running towards me with a paper of sweet cakes in his hand, as the best acknowledgment he could make me for my books. These luscious edibles had been brought from Macao, and were thought a great rarity in this remote place, a circumstance which he did not forget to mention, by way of enchancing the value of his thank-offering. He invited me to his house, and fetched me a dish of tea as an accompaniement to the cakes; the former I sipped with the best grace I could, for it was flat and poor; the latter I parted among a crowd of children that pressed to see the stranger, to the great mortification of my host, who bade me, with many a frown, eat them myself. His significant marks of displeasure and the plaudits of the mothers, who were delighted to see a foreigner notice their children, were singularly contrasted with each other.

The room in which we were assembled was spacious, and seemed by the finish of the roof to have been erected by persons who were wealthier than its present occupiers. The inside of the roof, as has been remarked in our chapter on "Architecture," receives a great deal of the builder's attention, and may be regarded as an index of the cost and pains that have been bestowed upon any edifice. The furniture of the room was mean and scanty, and consisted merely of a few stools and a large ill-wrought bench. I took my seat upon a stool which scarcely deserved a bet-

ter name than a trestle, while two or three old men turned over the books at the bench, which I suppose answered the purpose of a mess-table to a large number of inmates and dependants. The Chinese are very fond of partnerships even where the extent of business may appear to be very limited; by this arrangement they unite their small capitals, and multiply the number of those who look after the working of any system with a master's eye. The old man and his more intelligent junior were perhaps partners in some concern that united the operations of agriculture, merchandizing, and fishing under one general management. They very likely sustained also a kind of magisterial authority over their neighbors, in virtue of their superior intelligence. Upon the whole, I was very well pleased with the manner in which I had disposed of my books, and felt encouraged to hope that they would be read in remembrance of a stranger who had shown a hearty and disinterested wish to commend himself to their good opinion.

After I had taken my leave of them, I proceeded, in thoughtful solitude, along the course of a pleasant valley, which at length brought me to a nook where two or three valleys met together. Here my appearance excited some surprise, which I endeavored to remove by shewing them my box filled with plants which I had collected by the way, and asking at the same time as to their name and virtues. The shape of the box, and the plants that were carefully laid in order within it, engrossed attention, and allayed the suspicions which had been raised as to the purport of my journey to a spot so far removed from the general walks of visitors. While engaged in displaying the contents of my box, a stout fellow came up and asked me, with a blunt and saucy air, to drink something he had got in a basin,—a favor which I declined, saying, in a tone resembling his own style of address, that it was sour; he then took hold of my clothes to examine their texture, which I forbade, alleging that his hands were dirty. These reproofs had their desired effect, and the man was content, like his neighbors, to make his observations at a respectful distance, while the rest echoed my words, and laughed at the effect they had on him. In their seclusion, they heard the report of a cannon, as it reverberated among the hills and valleys, the day before our interview, and were anxious to know the cause. I informed them that the most influential among the captains was married on that day, and the other commanders in the fleet, wishing to show their respect for him, had taken this method of expressing their good wishes; and asked at the close whether that was not right; to this question they all replied in the affirmative with a simultaneous cheer, which the females, who stood behind their male neighbors, repeated with extraordinary glee, as if right glad to find that foreigners knew how to pay suitable respect to their sex. At this village, scholarship was at a low ebb, as I discovered by asking some of them to read the characters in which names of some common plants were written. A traveller, however, may often find in China an acquaintance with books where he least expected it; which arises from this circumstance, that some who have lost their situations, and found the world unkind, retire to these sequestered places, where they act the part of school master, or by some easier method obtain a distinction among their rude and unlettered inhabitants. For this reason, were I to return to China I should always endeavor to provide myself with a portion at least of the New Testament, whenever I purposed visiting even the most retired and least promising spots.

During my last visit to Hong-kong, I made a short voyage to view the cataracts which seem to have given a name to the island. The voyage was performed in a small Chinese vessel, neatly fitted up for the accommodation of three or four passengers. The cabin was, as usual, in the middle of the vessel, and was built partly above and partly below the deck, with an arched roof of bamboo wicker-work. It was not high enough to stand upright in, but afforded a pleasant retreat from the sunshine and the shower, especially as there was no odor of paint to offend the sense of smell, nor any lack of neatness to grieve the eye. But as I was anxious to survey the island as we cruised along its shores, I staid on deck till the appearance of a war-junk, with its flags glistening in the sun's rays, induced my captain to order me below with a peremptory air, which shewed he was fully conscious of the danger to which he had exposed himself by carrying a *fan kwei* beyond the customary limits of his excursion. The mandarins on board this war-boat would have been glad to catch one of their countrymen tripping in this way, as they would have felt themselves entitled to a "squeeze," or an exaction of a few dollars. By such delinquencies, real or constructive, these officers get their livelihood; justice and law with them are conventional terms for money.

After we had endured two or three sultry hours at sea, we came in sight of the principal cataract, which I estimated at about sixty feet high. The water of a considerable stream falls down a series of ledges, in what the Sandwich Islanders call a *pare*, and we an escarpment. As this cataract is the termination of a valley, it stands of course within a nook of the shore, which has a strange but not unlovely appearance. After I had ascended to the top of the cataract, I found a stream delightfully fringed in many places with plants of various kinds, which pleased

me the more, because in many parts of southern China the eye is perpetually meeting with some spot that is barren and unsightly. The loveliness of the vegetable kingdom was very well contrasted with the wild and deeply-riven passages in which the water flowed. I encountered a series of water-falls, which decreased in beight and breadth as I advanced. In my lonely walk, for none of my native companions would venture to follow, I met a Chinaman, whom I asked from whence the stream flowed; to which he replied by saying, from *leong teong*, two summits. This, after I had travelled a few miles up many a steep and varying ascent, I found to be the case, for the stream at last diverged into two branches, which ascended two very steep hills, or rather sharp peaks, which had every thing volcanic in their aspect. To one of those I felt great longings to wend my steep and painful way, but my strength began to fail, the sun beat fiercely upon my head, and I had far exceeded the time prefixed for my stay on shore. I thought it would be prudent to return, though much against my inclination. The sight of me gave much alarm to a group of females who were descending from the hills on the other side of a deep ravine, and who evinced their apprehensions by calling aloud to some men who were travelling in a distant vale. These were slow in obeying the summons, but at length they crossed the ravine and ranged themselves beside the path I had to follow in effecting my return. As I drew near, I began to meditate upon the probable nature of the reception I should meet at their hands, especially as they were armed with their implements of husbandry, and I had not even a walking-stick to bear me company. To turn aside or attempt to escape by running, are ideas that seldom present themselves to my mind under such circumstances, and therefore I made my way towards them with a firm and rapid step. Their countenances were neither menacing nor were they civil, but of a very equivocal description. When I reached them, they kept their seats, and maintained a dogged silence, though I asked several questions, and endeavored to shew my anxiety to be on terms of good understanding with them: their partners, I suppose, had so far succeeded as to make them afraid of me; though, in my solitary and unarmed condition, they could see no reason why they should begin to lay their weapons about me.

CHAPTER XXII.

MISCELLANEOUS.

Chinese Marriage Ceremony at Malacca. —The long-contemplated union of Hoot-he's only daughter with a junior partner of the same firm took place June 11, 1037. I was present at the celebration, which consisted of a long and tiresome course of observances. The bride and bridegroom took their seats, facing each other, in front of a gorgeous bed, resembling a miniature temple, upon chairs with high, ornamented backs. At intervals they rose and executed a great variety of pantomimic movements, with changing of sides, greeting, and so on, wherein they seemed to pledge themselves in an idolatrous fealty to the ancestors of each other. One thing struck me at the time, and that was, the difference between the deep, reverential courtesy of the bride, and the cold, formal bow of the bridegroom; this not being agreeable to European taste, I felt disposed to find fault, but I believe there was no room for censure, as the youth did his best, though, from the want of that pliancy that education imparts, he stopped far short of the graceful. At certain periods they took tea together, sat down to eat and drink at the same table, and thus, in a kind of baby imitation, went through many offices of domestic life. The finale consisted in loosing the girdle with which the waist of the bride was encircled. After this, the bridegroom hurried out of the room, as if right glad that the long series of rites and ceremonies was at an end. The bride wore a scarlet robe, and a coronet decorated with brilliants. Her apparel was heavy, and her person low and stout, with the Tartar squareness strongly marked in the contour of her head. A company of European ladies was present, who surveyed the bride and bridegroom, as they proceeded in their different evolutions, with great interest. The father of the bride did not witness the ceremony, as it is deemed unlucky for him to see the bridegroom till the nuptial ceremony has been completed. The room was adorned with a profusion of boxes, piled one upon another, while every corner of the dwelling exhibited some gaiety. In one of the lower rooms a table was set out for the entertainment of the Europeans, with everything upon it that the settlement of Malacca could furnish. A company of Malayan musicians, playing upon clarinets, flutes, and kettle-drums, contributed their loud, but strangely wild and melancholy sounds, to give effect to the whole solemnity. The father-in-law, from a state of poverty, had raised himself, by talent and industry; to one of wealth and influence, but still retained so deep a conviction of the worth of poverty, in stimulating effort, that

he determined to marry his daughter to a poor man; for the bridegroom owed his place in the firm to the favor of the principal, and not to any capital which he had brought to it. It was said that the bridegroom had never seen the bride till the day of the marriage.

Barbers.—As the head of a respectable Chinaman requires the application of the razor once after every two or three days, the profession of barber is a very important one in the "middle nation." The blade of his razor is very broad, but at the same time very short. In the whole circle of the useful arts there is not a tool which exhibits fewer marks of finish than a Chinese razor. No polish is bestowed upon the blade to render it sightly, nor any carving upon the hadle to make it agreeable to either the eye or the hand: but it fulfils the office assigned to it, and that is deemed sufficient by a people who in many instances separate utility from beauty. The man who undergoes the process is seated upon a nest of drawers, which contain the razors, brushes, and other useful articles. He holds a board before him, to catch the hair as it falls from the head: this is a substitute for that flowing mantle which professional gentlemen throw over their customers in this country. On one side stands a vessel for water, a most essential auxiliary in the business, though the use of soap is dispensed with. The vessel is provided with an upright, which supports the strap, and a projecting piece for the towel. When the barber sets out in the morning, he places the seat at one end of a beam, and the bathing apparatus at the other; and thus, *in compendio*, he carries his shop with him. Under the shade of a spreading fig-tree, near the gate of a town, or in one of the public squares, he plants his items of accommodation, and waits in readiness to oblige the first man who may need his services. Another sort of barbers walk about the streets with no more apparatus than they can carry in their pockets. These give notice to the public by twitching a large pair of tweezers, which, by their vibration, utter a sound that is peculiarly whizzing and unmusical. The tweezers seem thus to be the sign of the profession, just as a pole, bound with a red swathe, is with us. Those who are confined at home by the nature of their duties, or by a regard to respectability, avail themselves of the assistance of these itinerants, who, after they have done with the head and the face, address themselves to the eye, which they torment by passing a sharp instrument over the inside of the *tarsus*, or the ridge which supports the eyelashes. When the eye has been sufficiently teased by the knife, the barber proceeds to quicken the circulation of the blood by striking his customer's back, pulling his arms, shaking the whole trunk, and so forth; which the latter takes with exemplary patience, thinking that this treatment is very efficacious in putting the *yang* and *yin*, or the animal spirits—regarded as positive and negative—into a happy state of equilibrium.

Botcher of old Shoes.—This ingenious and useful person is busily employed in repairing an old shoe, while the customer is waiting for it. His hammer, awls, knife (which is of an unique form), and his smoother, are lying in order upon a board before him. His lasts are strewed somewhat at random on the right of the above mentioned tools. The hanks of twine are upon the lid of his basket, while his shears, "huswife," blackball and paste pot, rest upon a kind of shelf nicely contrived for their reception. A large piece of sole-leather is lying in the other basket, ready to supply his wants in the labors of patchery. In providing every thing he may require for his work, he does not forget the accommodation of his customer, and therefore takes a seat with the rest of his apparatus. His own habitation is perhaps in the country, where house rent is moderate; from thence he comes every morning to town, and stations himself in some convenient corner, where he waits at once, and for a small pittance, upon those who need his services. The bargain is concluded beforehand, as no Chinaman would think of *staying* till the work is done before he *inquires* the cost. All the altercation and chaffering precede the performance, so that the parties having time to mollify their dissatisfaction, if any arise in the meanwhile, contrive to part good friends.

The Mender of Old Umbrellas.—The apparatus for this work is simple, but not without some traces of ingenuity. Thread and cloth are carried in a sort of hamper, while canes and the disabled *pa chqy*, or umbrellas, are consigned to a basket that resembles the scale of a balance. A seat and a vessel for paste complete the number of necessaries, with the exception of the stand upon which the umbrella rests while under repair. This consists of a cross, and a shaft resting upon it, which shaft is provided with a tube, attached to it by a moveable bridge. Into this tube the lower end of the umbrella is thrust, while the upper end is stayed within the fork of the crutch. These are very good examples of the useful and the ingenious, which are often very prettily though very unostentatiously combined by the workmen who practise the humblest arts for a livelihood.

My short career of usefulness in China was interrupted by ill-health and a variety of untoward circumstances, but my experiment has convinced me there is no country where a man bent on philanthropic enterprise would meet with a more cordial welcome.

JUL 3 3 1934